

*Frontispiece.*





*Frontispiece.*



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# PANTHEON:

*Criticisms* OR, *Revisions*

FABULOUS HISTORY

*critical subscribers* OF THE *Deities*

## HEATHEN GODS,

HEROES, GODDESSES, &c.

*Memento* Explain'd in a Manner entirely New, *more*  
And render'd much more useful than any hitherto  
publish'd on this Subject.

*Feb 7*

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Figures depicted from ancient Paintings, Medals and  
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POETRY, PAINTING, STATUARY, COINS, MEDALS, &c.

To which is added,

A Discourse on the Theology of the Ancients, wherein  
the Manner of their Worship, and the Rise and Progress of Idolatry  
are considered.

AS ALSO

An Explanation of their ancient Mythology from the

• Writings of *Moses*; the *Egyptian*, *Grecian*, *Roman*, and Eastern  
Historians, Philosophers, Poets, &c.

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By SAMUEL BOYSE, A. M. *K*

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With an APPENDIX,

*John* CONTAINING *Religious*

Some Account of their various superstitious Observances by Astrology,  
Prodigies, Auguries, Aruspices, Oracles, &c. in which the Origin  
of each is pointed out. As also a short historical Account of the  
Rise of Altars, sacred Groves, Priests and Temples.

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By a Gentleman of CAMBRIDGE.

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D U B L I N:

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T H E  
P R E F A C E.

**W**E have here no Design to raise the Reputation of this Work, by depreciating the many others that have already been published on this Subject; it is sufficient for us to say, that we have followed a Plan entirely new, and at the same Time such a one as has appeared to us much more useful, more rational, and less dry than any that has gone before it.

As all Works of this Kind must necessarily consist of Materials collected from other Authors, no Expence, no Labour has been spared, the most celebrated Works on this Subject have been consulted and compared with each other, and it has frequently happen'd, that scattered Hints, widely dispersed, have served to clear up the most difficult and intricate Meanings, to a Degree of Demonstration; but amongst all the Authors to which we have had Recourse, we must here particularly acknowledge the great Advantage we have received from that ingenious Gentleman the Abbe le Pluche, in his History of the Heavens, and our having received some useful Hints from Banier's Mythology.

Some Acquaintance with the Heathen Gods and the ancient Fables, is a necessary Branch of polite Learning, as without this it is impossible to obtain a competent Knowledge of the Classics, impossible to form a Judgment of Antique Medals, Statues or Paintings; or even to understand the Performances of the Moderns in these polite Arts.

From hence these Studies have been generally esteemed necessary for the Improvement of Youth; but in Works of this Kind sufficient Care has not been taken, to unfold the Origin of the Heathen Gods, which has generally been mistaken. Some imagining that they had



been Kings and Princes ; others, that they were the various Parts of Nature. And others, that they were the Patriarchs and Heroes of the Jewish Nation. But each of these have been found equally contrary to Truth, when applied to the Pagan Theology, though some of their Fables have been embellished with many Circumstances related in the Mosaic History. In Works of this Kind, no Care has hitherto been taken to give the least Intimation of Abundance of Circumstances necessary to be known ; and a Person reads the History of the Gods without finding any Thing added, that can help them to entertain the least Idea of the Religion of their Worshipers.

The Greeks were entirely ignorant as to the Origin of their Gods, and incapable of transmitting their History to Posterity. Herodotus informs us, that the Gods of the Greeks were originally brought from Egypt to Phœnicia, where they had been the Objects of religious Worship long before any Colonies from these Countries settled in Greece. We ought then to search in Egypt for the Origin of the Gods, for the Gods invented by the Egyptians, and carried by the Phœnicians over all the Coasts of the Mediterranean. The first Egyptians, unacquainted with Letters, gave all their Informations to the People, all the Rules of their Conduct, by erecting Figures, easily understood, and which served as Rules and Orders necessary to regulate their Behaviour, and as Advertisements to provide for their own Safety. A very few Figures diversified by what they held in their Hands, or carried on their Heads, were sufficient for this Purpose. These were ingenious Contrivances, and such as were absolutely necessary in a Country, where the least Mistake in Point of Time was sufficient to ruin all their Affairs.

But these Egyptian Symbols, giving Way to the easy Method of reaping Instruction from the Use of Letters, which were afterwards introduced, soon became obsolete, and the Memory of some particular Virtues still remaining, they were revered as the Images or Representations of superior and friendly Beings, who had frequently delivered them from impending Dangers, and soon

soon were worshipped as the Gods of their Father. Their Histories were wrote in Verse, and imbellish'd with Fictions founded on ancient Traditions. The Priests of different Countries increased the Delusion; they had read the Mosaiic History, or at least had heard that the Sons of God had Conversation with the Daughters of Men; and from hence, influenced by Lust or Avarice, cloak'd their own Debaucheries, and sometimes those of Princes and great Men, under those of a God; and the Poets, whenever a Princess fail'd in Point of Modesty, had recourse to the same Method, in order to shelter her Reputation from vulgar Censure. By this Means the Deities in after Times were said to live in various Countries, and even in far distant Ages. Thus there became three hundred Jupiters, an Opinion derived from there being a Number of Places in which, in different Ages, Jupiter was said to have lived, reigned and performed some extraordinary Actions, which ancient Fables, the Fictions of the Poets, and the Artifices of Priests had render'd famous. But notwithstanding all these Fables, Jupiter was always acknowledged by the wisest Heathens to be impeccable, immortal, the Author of Life, the universal Creator, and the Fountain of Goodness.

This Scheme is here carried on and explained with respect to each Heathen Deity, and added to the common Histories and Fables of the Gods and Goddeses.

In the short Dissertation on the Theology of the Ancients, we have shewn the Rise of Idolatry, and its Connection with the ancient Symbols, which gave Names to the Planets, and the Signs of the Zodiac. We have there exhibited the Sentiments of the Pagans with regard to the Unity of the Deity, and the Perfections they ascribe to him, from the concurrent Testimony of the Philosophers in various Ages, amongst the Greeks and Romans. And the whole is concluded with a short Account of the Progress of Idolatry.

In the Dissertation on the Mythology of the Ancients, we have endeavour'd to account for the Rise of a Variety of Fables from the Licence of Poetry, imbellishing the common Incidents of Life by personating inanimate

Beings, introducing fictitious Characters and supernatural Agents. We have given the History of the Creation of the World, the State of Innocence, the Fall of Man, the universal Deluge, &c. according to the Traditions of different Nations, and the Opinions of the Poets and most eminent Philosophers, and compared them with the Account given by Moses. In short, we have here given a View of their religious, as well as moral Sentiments.

To the Whole is added, by Way of Appendix, a rational Account of the various superstitious Observances of Astrology, and the Manner by which Influences and Powers became ascribed to the Signs and Planets, of Prodigies, Auguries, the Aruspices and Oracles; of Altars, sacred Groves, and Sacrifices; of Priests and Temples, &c. In which the Origin of each is pointed out, and the Whole interspersed with such moral Reflections, as have a Tendency to preserve the Minds of Youth from the Infection of superstitious Follies, and to give them such fundamental Principles, as may be of the greatest Service in helping them to form just Ideas of the Manners, Principles, and Conduct of the Heathen Nations.



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THE  
THEOLOGY and HISTORY  
OF THE  
HEATHENS,  
Explain'd and Illustrated.

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CHAP. I. Of CHAOS.

**H**ESIOD the first Author of the fabulous System of the Creation, from whom *Ovid* derived all his Knowledge that way, begins his Genealogy of the Gods with *Chaos*, (1) unacquainted with the Light of Revelation, and incapable of conceiving how something could be produced from nothing, he asserted the Eternity of Matter, and imagined to himself a vast confus'd Mass lying in the Womb of Nature, which contain'd the Principles of all Beings, and which afterwards rising by Degrees into Order and Harmony, at length produced the Universe. Thus the Heathen Poets endeavoured to account for the Origin of the World, of which they knew so little, that it is no Wonder they disguis'd rather than illustrated the Subject in their Writings. We find *Virgil* representing *Chaos* as one of the infernal Deities, (2) and *Ovid* at his first setting out in the

[1] According to *Hesiod*, *Chaos* was the Original of all Things, and produced *Terra*, or the Earth, and *Erebus*, or Night.

(2) To introduce the Descent of his Hero to Hell, the Poet invokes the infernal Powers.



the *Metamorphoseos*, or Transformation of the Gods, gives a very poetical Picture of that disorderly State in which all the Elements lay blended and intermixed without Order or Distinction. *Lactantius* informs us, that the Father of all Nature was called *Demigorgon*, or God of the Earth, (by which the Heathens meant, no doubt, the *Anima Mundi*) and assigns him Eternity for his Companion. It is easy to see, under all this Confusion and Perplexity, the Remains of Truth: The ancient Tradition of the Creation, being obscured with a Multiplicity of Images and Allegories, became an inexhaustible Fund for Fiction to improve upon, and swell'd the Heathen Theology into an unmeasurable Compass; so that in this Sense *Chaos* may indeed be properly stil'd the Father of the Gods.

Though it does not seem easy to give a Picture, or graphical Representation of *Chaos*, a modern Painter (3) has been so bold to attempt it. Beyond the Clouds, which compose the Body of his Piece, he has represented an immense Abyfs of Darknes, and in the Clouds an odd Medley of Water, Earth, Fire, Smoke, Winds, &c. But he has unluckily thrown the Signs of the *Zodiac* into his Work, and thereby spoiled his whole Design.

Our great *Milton* has yet exceeded the *Latin* Poet in the noble and masterly Manner in which he has painted the State in which Matter lay before the Creation.

*On heavenly Ground they stood, and from the Shore  
They view'd the vast unmeasurable Abyfs*

Di, quibus Imperium est animarum, umbræque silentes  
Et *Chaos*, & *Phlegethon*. ÆNEID VI.

*Ye subterranean Gods! whose awful Sway*

*The gliding Ghosts and silent Shades obey;*

*O Chaos hoar, and Phlegethon profound!*

PITT.

and in his Fourth Book he makes the *Massylian* Priestess commence her Rites by calling on *Chaos*, *Erebus* and triple *Hecate*, or *Diana*.

(3) The Painter's Name was *Abraham Diepenbeke*. He was born at *Bois le Duc*, and for some Time studied under *Peter-Paul Rubens*. *M. Meyssens*, in his Book entituled *Des Images des Peintres*, gives him the Character of a great Artist, especially in Painting on Glass. The Piece abovementioned has been consider'd by most People as a very ingenious Jumble, and 'tis plain the Painter himself was fond of it; for he has wrote his name in the Mass to complete the Confusion.

Out-

*Outrageous as a Sea, dark, wasteful wild:  
Up from the Bottom turn'd by furious Winds  
And surging Waves, as Mountains, to assault  
Heav'n's Height, and with the Centre mix the Pole.*

Book VII. l. 215.

and yet more particularly in another Place.

*Before their Eyes in sudden View appear,  
The secrets of the hoary Deep—a dark  
Illimitable Ocean without Bound,  
Without Dimension—where Length, Breadth and Height,  
And Time and Place are lost: Where eldest Night  
And Chaos, Ancestors of Nature, bold  
Eternal Anarchy, amidst the Noise  
Of endless Wars—and by Confusion stand.* Book I. l. 890.

## CHAP. II. Of COELUS and TERRA.

**C**ŒLUS, or *Uranus*, as he was call'd by the *Greeks*, is said to be the Son of *Æther* and *Dies*: According to *Hesiod* he married *Terra*, (the same as *Gaia* or *Vesta*). This Goddess before this Union, had given him Birth, that she might be surrounded and covered by him, and that he might afford a Mansion for the Gods. She next bore *Ourea*, or the Mountains, the Residence of the Wood Nymphs, and *Lastly* she became the Mother of *Pelagus*, or the Ocean. After this she married her Son *Uranus*, and had by him a numerous Offspring; among whom were *Oceanus*, *Cæus*, *Creus*, *Hyperion*, *Japhet*, *Theia*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, *Saturn*, the three Cyclops, viz. *Brontes*, *Steropes* and *Arges*; and the Giants, *Cottus*, *Gyges* and *Briareus*. *Terra*, however, was not so strictly bound by her conjugal Vow, for by *Tartarus* she had *Typhæus*, or *Typhon*, the great Enemy of *Jupiter*. *Cælus*, having for some Offence, imprison'd the Cyclops, his Wife to revenge herself incited her Son *Saturn*, who by her Assistance took the Opportunity to castrate his Father with an Instrument she furnished him with. The Blood of the Wound produced the three Furies, the Giants, and the

Wood Nymphs. (1) The Genital Parts, which fell into the Sea, impregnating the genial Power of the Waters, formed *Venus*, the most potent and charming of the Goddesses.

According to *Lactantius*, *Cælus* was an ambitious and mighty Prince, who affecting Grandeur, call'd himself the *Son of the Sky*, which Title his Son *Saturn* also assumed in his Turn. But *Diodorus* makes *Uranus* the first Monarch of the *Atlantides*, a Nation inhabiting the western Coast of *Africa*, and famous for Commerce and Hospitality. From his Skill in Astronomy, the *Starry Heavens* were called by his Name, and for his Equity and Beneficence he was nominated *King of the Universe*. Nor was his Wife *Titea* less esteemed for her Wisdom and Goodness, which after her Death procured her the Honour of being deify'd by the Name of *Terra*. She is represented in the same Manner as *Vesta*, of whom we shall have Occasion to speak more particularly.

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### CHAP. III. Of *HYPERION* and *THEIA*.

**T**HEIA or *Basileia* succeeded her Parents *Cælus* and *Terra* in the Throne; she was remarkable for her Modesty and Chastity; but being desirous of Heirs, she married *Hyperion* her Brother, to whom she bore *Helios* and *Selene*, (the Sun and Moon) as also a second Daughter, called *Aurora*, or the Morning: But the Brothers of *Theia* conspiring against her Husband caused him to be assassinated, and drown'd her Son *Helios* in the River *Eridanus* (2). *Selene*, who was extremely fond of her Brother, on hearing his Fate, precipitated herself from a high Tower. They were both raised to the Skies, and *Theia* after wandering distracted, at last disappeared in a Storm of Thunder and Lightning. After her Death the Conspirators divided the Kingdom.

Historians say, that *Hyperion* was a famous Astronomer, who, on Account of his discovering the Motions

(1) She is also said, more commonly, to have sprung from the Genitals of *Saturn*. See Chap. XXXV. Paragr. 1.

(2) This seems copied from the Story of *Phaeton*.

of the celestial Bodies, and particularly the two great Luminaries of Heaven, was called the *Father* of those *Planets*.

#### CHAP. IV. Of OCEANUS and TETHYS.

**T**HIS Deity was one of the eldest Sons of *Cælus* and *Terra*, and married his Sister *Tethys*, besides whom he had several others, each of them possessed a hundred Woods, and as many Rivers. By his Wife he had *Ephyre*, who was match'd to *Epimetheus* and *Pleione*, the Wife of *Atlas*. He had several other Daughters and Sons mentioned by *Hesiod*, whose Names would be endless to enumerate, and indeed are only those of the principal Rivers of the World.

*Oceanus* had two other Wives, *Pamphyloge* and *Parthenope*. By the first he had two Daughters *Asia* and *Lybia*; and by the last, two more called *Europa* and *Thracia*, who gave their Names to the Countries so denominated. He had also a Daughter called *Cephyra*, who educated *Neptune* and three Sons, viz. *Triptolemus*, the Favourite of *Ceres*, *Nereus*, who presided over Salt-Waters, and *Achelous* the Deity of Fountains and Rivers.

The Ancients regarded *Oceanus* as the Father of Gods and Men, on Account of the *Ocean's* encompassing the Earth with his Waves, and because he was the Principle of that radical Moisture diffused through universal Matter, without which, according to *Thales*, nothing could either be produced or subsist.

*Homer* makes *Juno* visit him at the remotest Limits of the Earth, and acknowledged him and *Tethys* as the Parents of the Gods, adding that she herself had been brought up under their Tuition.

*Oceanus* was depicted with a Bull's Head, to represent the Rage and Bellowing of the Ocean when agitated by Storms. This Image gives a strong Suspicion, that he is no other than the *Osiris* of the *Egyptians*.



## CHAP. V. Of AURORA and TITHONUS.

WE have already observed, that this Goddess was the youngest Daughter of *Hyperion* and *Theia*. By the *Greeks* she was stiled *Eos*; and by the *Latins*, *Aurora*, on account of her bright or golden Colour, (1) and the Dew which attends her. *Orpheus* calls her the Harbinger of *Titan*, because the Dawn bespeaks the Approach of the Sun; others make her the Daughter of *Titan* and the *Earth*. She fell in Love with a beautiful Youth named *Cephalus*, (whom some suppose to be the same with the Sun) by whom she had *Phaeton*. She had also an Amour with *Orion*, whom she first saw a Hunting in the Woods, and carried him with her to *Delos*. By *Astreas* her Husband, one of the *Titans*, she had the Stars, and the four Winds, *Argestes*, *Zephyrus*, *Boreas* and *Notus*. But her greatest Favourite was *Tithonus*, (2) to whom she bore *Æmathion* and *Memnon* (3). This young Prince she transported to *Delos*, thence to *Æthiopia*, and last into Heaven, where she obtained for him from the Destinies, the Gift of Immortality; but at the same Time forgot to add Youth, which alone could render the present valuable. *Tithonus* grew old, and so decrepid as to be rock'd to Sleep like an Infant. His Mistress not being able to procure Death, to end his Misery changed him into a Grasshopper; an Insect, which by casting its Skin renews its Youth, and in its chirping still retains the Loquacity of old Age.

The Historians say that *Tithonus* was a great Improver of Astronomy, and used to rise before Morning to make his Observations. They add, that his Vigilance and Temperance were rewarded with a long Life; but when the Infirmities of old Age came on at last, *Aurora*, by the Help of oriental Drugs, restor'd him to Health and

(1) From *Aurea*, or Golden; and *Ros*, Dew.

(2) Son of *Laomedon*, King of *Troy*, by *Rhea*, the Daughter of *Scamander*.

(3) He was killed by *Achilles* at the Siege of *Troy*. Some say that *Tithonus* grew weary of Life for the Loss of this Favourite Son.

Vigour. This Prince is said to have reigned in *Media*, where he founded the City of *Susa* on the River *Choaspes*, which became afterwards the Seat of the *Persian* Empire.

The Story of *Cephalus* is related differently. He was the Son of *Æolus*, and had married *Procris*, Daughter of *Erichtheus*, King of *Athens*. *Aurora* seeing him often early in the Woods, intent on his Sport, conceiv'd a violent Passion for him, and carried him with her to Heaven, where she in vain used all her Arts to engage him to violate his conjugal Vow. This Prince, as fond of his Wife as the Goddess was of him, remained inexorably faithful. *Aurora* therefore to undeceive him sent him to *Procris* in the Disguise of a Merchant, to tempt her Constancy by large Presents: This Artifice succeeded, and just when his Spouse was on the Point of yielding, the unhappy Husband discovered himself, and *Procris* fled to the Woods to hide her Shame. But being afterwards reconcil'd, she made *Cephalus* a present of an unerring Dart. A Present like this increas'd his Inclination to Hunting, and prov'd doubly fatal to the Donor. It happen'd the young Prince, one Day wearied with his Toil, sat down in the Woods and call'd for *Aura*, or the gentle Breeze to cool him; (4) this being over-heard was carried to *Procris*, who, though inconstant, was Woman enough to be jealous: Influenced by this Passion she followed her Husband, and conceal'd herself in a Thicket, where she could observe his Motions. Unluckily the Noise she made alarm'd her Husband, who thinking some wild Beast lay conceal'd, discharg'd the infallible Arrow, and pierc'd her to the Heart. *Ovid* has related this Story in that masterly Manner which is peculiar to him.

There is no Goddess of whom we have so many beautiful Descriptions in the Poets as *Aurora*; *Homer* represents her with that Majesty which is conspicuous in all his Writings; *Virgil*, his great Successor, falls little short of him. Indeed it is no wonder they are luxuriant on

(4) In a Capital Picture near the *Hague*, this Goddess is represented in a golden Chariot drawn by white Horses wing'd; on her Head is the Morning Star, and she is attended by *Phæbus* and the *Dawn*.  
this

this Subject, as perhaps there is no Theme in Nature, which affords such an extensive Field for Poetry or Painting as the varied Beauties of the Morning, whose Approach seems to exhilarate and enliven the whole animal Creation.

*The Saffron Morn with early Blushes spread,  
Now rose refulgent from Tithonus' Bed;  
With new-born Day to gladden mortal Sight,  
And gild the Courts of Heav'n with sacred Light.*

MR. POPE.

#### CHAP. VI. Of ATLAS.

**A**TLAS was the Son of *Japetus* and *Clymene*, and the Brother of *Prometheus*. In the Division of his Father's Dominions, *Mauritania* fell to his Share, where he gave his own Name to that Mountain, which still bears it. He was greatly skill'd in Astronomy, and was the first Inventor of the *Sphere*, which gave Rise to the Fable of his supporting the Heavens on his Shoulders. He had many Children. Of his Sons the most famous was *Hesperus*; *Tooke* calls him his Brother, p. 325, who reigned some Time in *Italy*, which from him was called *Hesperia*. It is said, this Prince being on Mount *Atlas* to observe the Motion of the Stars, was carried away by a Tempest, and in Honour to his Memory the Morning-Star was afterwards called by his Name. He left three Daughters, *Ægle*, *Arethusa* and *Hesperithusa*, who went by the general Appellation of *Hesperides*, and were possessed of those famous Gardens which bore golden Fruit, and were guarded by the Vigilance of a formidable Dragon.

*Atlas* had seven Daughters, call'd after his own Name *Atlantides*, viz. *Maia*, *Electra*, *Taygete*, *Asterope*, *Merope*, *Halcyone* and *Celæno*. All these were matched either to Gods or Heroes, by whom they left a numerous Posterity. These from their Mother *Pleione*, were also styled *Pleiades* (1). *Busiris*, King of *Egypt*, carried them off

(1) So call'd from a *Greek* Word, which signifies Sailing; because they were reckon'd favourable to Navigation,

by Violence; but *Hercules* travelling through *Africa* conquer'd him, and, delivering the Princesses, restor'd them to their Father, who to requite his Kindness taught him Astronomy, whence arose the Fable, of that Hero's supporting the Heavens for a Day to ease *Atlas* of his Toil. The *Pleiades* however, endured a new Persecution from *Orion*, who pursued them five Years, till *Jove* prevailed on by their Prayers took them up into the Heavens, where they form the Constellation, which bears their Name.

By *Æthra*, *Atlas* was the Father of Seven Daughters, call'd *Ambrosia*, *Endora*, *Pasitoe*, *Coronis*, *Plexaris*, *Pytho* and *Tyche*, who bore one common Appellation of the *Hyades* (2). These Virgins griev'd so immoderately for the Death of their Brother *Hyas*, devoured by a Lion, that *Jupiter*, out of Compassion changed them into Stars, and plac'd them in the Head of *Taurus*, where they still retain their Grief, their Rising and Setting being attended with extraordinary Rains. Others make these last the Daughters of *Lycurgus*, born in the Isle of *Naxos*, and translated to the Skies, for their Care in the Education of *Bacchus*, probably because these Showers are of great Benefit in forwarding the Vintage.

According to *Hyginus*, *Atlas* having assisted the Giants in their War against *Jupiter*, was by the victorious God doom'd as a Punishment, to sustain the Weight of the Heavens.

*Ovid* gives a very different Account of *Atlas*, who, as he says, was the Son of *Japetus* and *Asia*. He represents him as a powerful and wealthy Monarch, Proprietor of the Gardens which bore golden Fruit; but tells us, that being warn'd by the Oracle of *Themis*, that he should suffer some great Injury from a Son of *Jupiter*, he strictly forbid all Foreigners access to his Court or Presence. *Perseus*, however, had the Courage to appear before him, but was ordered to retire, with strong Menaces in Case of Disobedience. But the Hero presenting his Shield with the dreadful Head of *Medusa* to

(2) From the *Greek* Verb to *Rain*, the *Latins* call'd them *Sucule*, from the *Greek* Word *ὕς*, or *Swine*, because they seem'd to delight in wet and dirty Weather.



him, turn'd him into a Mountain which still bears his Name.

The Abbe *la Pluche* has given a very clear and ingenious Explication of this Fable. Of all Nations the *Egyptians* had, with the greatest Assiduity, cultivated *Astronomy*. To point out the Difficulties which attend the Study of this Science, they represented it by an *Horus*, or Image, bearing a Globe or Sphere on its Back, and which they call'd *Atlas*, a Word signifying (3) *great Toil or Labour*. But the Word also signifying support, (4) the *Phœnicians*, led by the Representation, took it in this last Sense; and in their Voyages to *Mauritania*, seeing the high Mountains of that Country covered with Snow, and losing their Tops in the Clouds, gave them the Name of *Atlas*, and so produced the Fable, by which the Symbol of *Astronomy* used among the *Egyptians*, became a *Mauritanian* King, transform'd into a Mountain, whose Head supports the Heavens.

The rest of the Fable is equally easy to account for. The annual Inundations of the *Nile* obliged that People to be very exact in observing the Motions of the heavenly Bodies. The *Hyades* or *Huades*, took their Name from the Figure V which they form in the Head of *Taurus*. The *Pleiades* were a remarkable Constellation, and of great Use to the *Egyptians* in regulating the Seasons. Hence they became the Daughters of *Atlas*; and *Orion*, who rises just as they set, was called their Lover. The golden Apples which grew in the Gardens of the *Hesperides*, was only an allegorical Way the *Phœnicians* had of expressing the rich and beneficial Commerce they carried on in the *Mediterranean*; which being carried on during three Months of the Year only, gave Rise to the Fable of the *Hesperian* Sisters (5).

Of all the Poets, *Virgil* has given us the most exact and noble Representation of *Atlas* in the Fourth Book of his *Æneid*; which would furnish sufficient Materials to the Painter.

(3) From *Telaah*, to strive, comes *Atlah*, Toil; whence the *Greek* derived their *αὐλος*, or Labour, and the *Romans*, *exantla*, to surmount great Difficulties.

(4) From *Telah*, to suspend, is derived *Atlah*, support, whence the *Greek* Word *στύλην* for a Column or Pillar.

(5) From *Esper*, the good Share, or the best Lot.

C H A P.

## C H A P. VII.

*Of JAPETUS and his Sons-EPIMETHEUS and PRÔMETHEUS; of PANDORA's Box, and the Story of DEUCALION and PYRRHA.*

**J**APETUS was the Offspring of *Cælus* and *Terra*, and one of the Giants who revolted against *Jupiter*. He was a powerful and haughty Prince, who liv'd so long that his Age became a Proverb. Before the War he had a Daughter called *Anchiale*, who founded a City of her own Name in *Cilicia*. He had several Sons, the chief of whom were *Atlas*, (mentioned in the preceding Chapter) *Buphagus*, *Prometheus* (1) and *Epimetheus*. Of these, *Prometheus* became remarkable, by being the Object of *Jupiter's* Resentment. The Occasion is related thus: Having sacrificed two Bulls to that Deity, he put all the Flesh of both in one Skin, and the Bones in the other, and gave the God his Choice, whose Wisdom for once fail'd him so, that he pitch'd upon the worst Lot. *Jupiter* incensed at the Trick put upon him, took away Fire from the Earth, 'till *Prometheus*, by the Assistance of *Minerva*, stole into Heaven, and lighting a Stick at the Chariot of the Sun, recovered the Blessing, and brought it down again to Mankind. Others say the Cause of *Jupiter's* Anger was different: *Prometheus* being a great Artist had formed a Man of Clay of such exquisite Workmanship, that *Pallas*, charm'd with his Ingenuity, offered him whatever in Heaven could contribute to finish his Design: For this End she took him up with her to the celestial Mansions, where in a Ferula, he hid some of the Fire of the Sun's Chariot Wheel, and used it to animate his Image (2). *Jupiter*, either to revenge his Theft, or the former Affront, commanded *Vulcan* to make a Woman, which, when he had done, she was introduc'd into the Assembly of the Gods, each of whom bestowed on her some additional Charm or Perfection.

(1) So call'd from *τὴν ἀγοάνθιας*, or Providence, that is, his Skill in Divination.

(2) Some say his Crime was not the enlivening a Man of Clay; but the Formation of Woman.

*Venus* gave her Beauty, *Pallas* Wisdom, *Juno* Riches, *Mercury* taught her Eloquence, and *Apollo* Musick: From all these Accomplishments she was stild *Pandora* (3), and was the first of her Sex. *Jupiter*, to complete his Designs, presented her a Box, in which he had inclosed *Age*, *Diseases*, *War*, *Famine*, *Pestilence*, *Discord*, *Envy*, *Calumny*, and, in short, all the Evils and Vices which he intended to afflict the World with. Thus equipped, she was sent down to *Prometheus*, who wisely was on his Guard against the Mischief design'd him. *Epimetheus*, his Brother, though forewarn'd of the Danger, had less Resolution; for enamour'd with the Beauty of *Pandora* (4), he married her, and opened the fatal Box, the Contents of which soon overspread the World. *Hope* alone rested on the Cavity entire from Evaporation. But *Jupiter* not yet satisfied dispatch'd *Mercury* and *Vulcan* to seize *Prometheus*, whom they carried to Mount *Caucasus*, where they chain'd him to a Rock, while *Jove* sent an Eagle or Vulture, the Daughter of *Typhon* and *Echidna*, to prey on his Liver, which every Night was renewed in Proportion as it was consum'd by Day. But *Hercules* soon after kill'd the Vulture, and delivered him. Others say, *Jupiter* restor'd him his Freedom for discovering his Father *Saturn's* Conspiracy, (5) and dissuading his intended Marriage with *Thetis*. *Nicander*, to this Fable of *Prometheus*, lends an additional Circumstance. He tells us some ungrateful Men discovered the Theft of *Prometheus* first to *Jupiter*, who rewarded them with perpetual Youth. This Present they loaded on the Back of an Ass, who stopping at a Fountain to quench his Thirst, was hinder'd by a Water-Snake, who would not let him drink till he gave him the Burthen he carried. Hence the Serpent renews his Youth upon changing his Skin.

(3) So call'd from *παι δαρον*, i. e. loaded with Gifts or Accomplishments. *Hesiod* has given a fine Description of her in his *Theogony*, *Cooke*, p. 770.

(4) Others say *Pandora* only gave the Box to the Wife of *Epimetheus*, who open'd it from a Curiosity natural to her Sex.

(5) *Lucian* has a very fine Dialogue between *Prometheus* and *Jupiter* on this Subject.

*Prometheus* had an Altar at the Academy of *Athens*, in common with *Vulcan* and *Pallas*. His Statues are represented with a Sceptre in the Hand.

There is a very ingenious Explanation of this Fable: It is said *Prometheus* was a wise Prince, who reclaiming his Subjects from a savage to a social Life, was said to have animated Men out of Clay: He first instituted Sacrifices (according to (6) *Pliny*) which gave Rise to the Story of the two Oxen. Being expell'd his Dominions by *Jupiter* he fled to *Scythia*, where he retir'd to Mount *Caucasus*, either to make Astronomical Observations, or to indulge his Melancholy for the Loss of his Dominions. This occasion'd the Fable of the Vulture feeding upon his Liver. As he was also the first Inventor of forging Metals by Fire, he was said to have stole this Element from Heaven. In short, as the first Knowledge of Agriculture, and even Navigation, is ascribed to him, it is no Wonder if he was celebrated for forming a living Man from an inanimated Substance.

Some Authors imagine *Prometheus* to be the same with *Noah*. The learned *Bochart* imagines him to be *Magog*. Each Opinion is supported by Arguments, which do not want a shew of Probability. It is evident, however, that *Ovid* understood *Prometheus's* forming Man in the literal Sense.

*Horace* has given a very strong Picture of *Prometheus's* Crime and its fatal Consequences, and the Story of *Pandora* affords very distinct Traces of the Tradition of the Fall of our first Parents, and the Seduction of *Adam* by his Wife *Eve*.

#### C H A P. VIII. Of DEUCALION and PYRRHA.

**D**EUCALION was the Son of *Prometheus*, and had married his Cousin German *Pyrrha*, the Daughter of *Epimetheus*, who bore him a Son call'd *Helenes*, who gave his Name to *Greece*. *Deucalion* reigned in *Thessaly*, (1).

(6) *Pliny*, Book 7. cap. 56.

(1) By the *Arundelian* Marbles, *Deucalion* rul'd at *Lycerea*, in the Neighbourhood of *Parnassus*, about the Beginning of the Reign of *Cecrops*, King of *Athens*.

which



which he govern'd with Equity and Justice: but his Country, for the Wickedness of the Inhabitants, being destroy'd by a Flood, he and his Queen only escaped by saving themselves on Mount *Parnassus*. After the abating or Decrease of the Waters, this illustrious Pair consulted the Oracle of *Themis* in their Distress. The Answer was in these Terms, 'Depart the Temple, veil your Heads and Faces, unloose your Girdles, and throw behind your Backs the Bones of your Grandmother.' *Pyrrha* was shock'd at an Advice, which her Piety made her regard with Horror: But *Deucalion* penetrating the mystical Sense reviv'd her, by telling her the Earth was their Grandmother, and that the Bones were only Stones. They immediately obey'd the Oracle, and behold its Effect. The Stones which *Deucalion* threw became living Men; those cast by *Pyrrha* rose into Women. With these returning into *Thessaly*, that Prince repopled his Kingdom, and was honour'd as the Restorer of Mankind.

To explain this Fable it is necessary to observe, there were five Deluges, of which the one in Question was the *Fourth*, in order of Time, and lasted, according to *Aristotle's* Account, the whole Winter. It is therefore needless to waste Time in drawing a Parallel between this Story and the *Mosaic* Narrative of the Flood. The Circumstance of the Stones (2) seems occasioned by the same Word bearing two Significations; so that these mysterious Stones are only the Children of such as escaped the general Inundation.

#### C H A P. IX. Of SATURN.

ALL the poetical Writers agree, that *Saturn* was the younger Son of *Cælus* and *Terra*, and that he married his Sister *Vesta*. Under the Article of *Cælus* we have taken Notice how he treated his Father. We find a new Proof of his Ambition in his endeavouring, by the Assistance of his Mother, to exclude his elder Brother

(2) The *Phœnician* Word *Aben*, or *Eben*, signifies both a Stone and a Child; and the *Greek* Word *Λαας*; or *Λαος*; denotes either a Stone or a People.

20

20 pages





JANUS.

SATURN

JUPITER.

CYBELE.

*Titan* from the Throne, in which he so far succeeded, that this Prince was obliged to resign his Birthright, on these Terms, that *Saturn* should not bring up any Male Children, so that the Succession might devolve or revert to the right Male Line again.

*Saturn*, it is said, observed these Conditions so faithfully, that he devour'd all the Sons he had by his Wife, as soon as born. But his Exactitude in this Point was at last frustrated by the Artifice of *Vesta*. Having brought forth the Twins *Jupiter* and *Juno*, she presented the latter to her Husband, and concealing the Boy, sent him to be nursed on Mount *Ida* in *Crete*, committing the Care of him to the *Curetes* and *Corybantes*, the Priests of *Cybele*. *Saturn*, however, getting some Intelligence of the Affair, demanded the Child, in whose stead his Wife gave him a Stone swaddled up, which he swallow'd. This Stone had the Name of *Ab-addir* (or the Potent Father) and received divine Honours.

This Fiction, of *Saturn*'s devouring his Sons, according to Mr. *Le Clerc* (8), was founded upon a Custom which he had of banishing or confining his Children, for fear they should one Day rebel against him. As to the Stone which *Saturn* is said to swallow, this is another Fiction founded on the double Meaning of the Word *Eben*, which signifies both a Stone and a Child, and means no more than, that *Saturn* was deceiv'd by *Rhea*'s substituting another Child in the Room of *Jupiter*.

*Titan* finding the mutual Compact made between him and his Brother thus violated, took Arms to revenge the Injury, and not only defeated *Saturn*, but made him and his Wife *Vesta* Prisoners, whom he confined in *Tartarus*, a Place so dark and dismal, that it afterwards became one of the Appellations of the infernal Regions. In the mean time *Jupiter* being grown up, rais'd an Army in *Crete* for his Father's Deliverance. He also hired the *Cecropes* to aid him in this Expedition; but on their Refusal to join him, after taking the Money, he turned them into Apes. After this he marched against the *Titans*, and obtain'd a complete Victory. The Eagle which appear'd before the Engagement, as an auspicious

(8) Remarks upon *Hesiod*.



Omen, was ever after chosen to carry his Thunder. From the Blood of the *Titans* slain in the Battle, proceeded Serpents, Scorpions, and all venomous Reptiles. Having by this Success freed his Parents, the young Prince caused all the Gods assembled to renew their Oath of Fidelity to *Saturn*, on an *Altar*, which on that Account has been rais'd to a *Constellation* in the Heavens. *Jupiter* after this married *Metis*, Daughter of *Oceanus*, who it is reported gave *Saturn* a Potion, which caused him to bring up *Neptune* and *Pluto*, with the rest of the Children he had formerly devour'd (1).

The Merit of the Son, (as it often happens) only serv'd to increase the Father's Jealousy, which received new Strength from an ancient Oracle or Tradition, that he should be dethron'd by one of his Sons. *Jupiter* therefore secretly inform'd of the Measures taken to destroy him, suffered his Ambition to get the Ascendant over his Duty, and taking up Arms, deposed his Father, whom, by the Advice of *Prometheus*, he bound in woollen Fetters, and threw into *Tartarus* with *Japetus* his Uncle. Here *Saturn* suffered the same barbarous Punishment of Castration he had inflicted on his Father *Cælus*.

*Macrobius* searches into the Reason why this God was bound with Fetters of Wool, and adds from the Testimony of *Apollodorus*, that he broke these Cords once a Year at the Celebration of the *Saturnalia*. (2) This he explains by saying, that this Fable alluded to the Corn, which being shut up in the Earth, and detain'd by Chains, soft and easily broken, sprung forth and annually arriv'd at Maturity. The *Abbe Banier* says, (3) that the *Greeks* look'd upon the Places situated to the East, as higher than those that lay westward; and from hence concludes, that by *Tartarus*, or *Hell*, they only meant *Spain*. As to the Castration of *Saturn*, Mr. *Le Clerc* conjectures, (4) that it only means that *Jupiter* had corrupted his Father's Council, and prevailed

(1) By this *Jupiter* should be the youngest Son of *Saturn*.

(2) *Sat. Lib. 1. c. 8.*

(3) *Banier's Mythology, Vol. 2. 185.*

(4) Remarks upon *Hesiod*.

upon the most considerable Persons of his Court to desert him.

The Manner in which *Saturn* escaped from his Prison is not related. He fled to *Italy*, where he was kindly received by *Janus*, then King of that Country, who associated him in the Government. From hence that Part of the World obtain'd the Name of *Saturnia Tellus*, as also that of *Latium* from *Lateo*, to lie hid, because he found a Refuge here in his Distress. On this Account Money was coin'd with a Ship on one Side, to signify his Arrival, and a *Janus* with a double Head on the other, to denote his sharing the regal Authority.

The Reign of *Saturn* was so mild and happy, that the Poets have given it the Name of the GOLDEN AGE, and celebrated it with all the Pomp and Luxuriancy of Imagination (5). According to *Varro* this Deity, from his instructing the People in Agriculture and Tillage, obtain'd his Name (6) of *Saturn*. The Sickle which he used in reaping being cast into *Sicily*, gave that Island its ancient Name of *Drepanon*, which in *Greek* signifies that Instrument.

The Historians give us a very different Picture of *Saturn*. *Diodorus* represents him as a tyrannical, covetous, and cruel Prince, who reign'd over *Italy* and *Sicily*, and enlarged his Dominions by Conquest: He adds, that he oppress'd his Subjects by severe Taxes, and kept them in Awe by strong Garrisons. This Account agrees very well with those who make *Saturn* the first who instituted human Sacrifices, which probably gave Rise to the Fable of his devouring his own Children. Certain it is, that the *Carthaginians* (7) offer'd young Children to this Deity; and amongst the *Romans* his Priests were cloath'd

(5) The Reader will see more on this Head under the succeeding Article.

(6) From *Satus*, that is, Sowing or Seed-Time.

(7) Mr. *Selden* in his Treatise of the *Syrian* Gods, speaking of *Moloch*, imagines from the Cruelty of his Sacrifices, he was the same as *Saturn*. In the Reign of *Tiberius*, that Prince crucify'd the Priests of *Saturn* for offering young Infants at his Altars. This Idea of *Saturn's* Malignity is, perhaps, the Reason why the Planet, which bears this Name, is so inauspicious and unfriendly to Mankind.

in Red, and at his Festivals Gladiators were employ'd to kill each other.

The Feasts of this Deity were celebrated with great Solemnity amongst the *Romans* about the Middle of *December*. They were first instituted by *Tullus Hostilius*, though *Livy* dates them from the Consulship of *Manilius* and *Sempronius*. They lasted but one Day till the Time of *Julius Cæsar*, who ordered them to be protracted to three Days; and in process of Time they were extended to five Days. During these, all publick Business was stopp'd, the Senate never assembled; no War could be proclaimed, or Offender executed. Mutual Presents of all Kinds, (particularly Wax-Lights) were sent and received. Servants wore the *Pileus* or Cap of Liberty, and were waited on by their Masters at Table. All which was design'd to shew the Equality and Happiness of Mankind under the golden Age.

The *Romans* kept in the Temple of *Saturn* the *Libri Elephantini*, or Rolls, containing the Names of the *Roman* Citizens, as also the publick Treasure. This Custom they borrow'd from the *Egyptians*, who in the Temple of *Sudec* or *Chron*e deposited their Genealogies of Families and the publick Money.

*Saturn* like the other Heathen Deities had his *Amours*. He fell in Love with the Nymph *Phyllira*, the Daughter of *Oceanus*, and was by his Wife *Rhea* so near being surpris'd in her Company, that he was forc'd to assume the Form of a Horse. This sudden Transformation had such an Effect on his Mistress, that she bore a Creature whose upper Part was like a Man, and the rest like a Horse. This Son of *Saturn* became famous for his Skill in Musick and Surgery.

A modern Author, *M. La Pluche*, has very justly accounted for this fabulous History of *Saturn*, which certainly derived its Origin from *Egypt*. The annual Meeting of the Judges in that Country was notified by an *Horus*, or *Image*, with a long Beard and a Scythe in his Hand. The first denoted the Age and Gravity of the Magistrates, and the latter pointed out the Season of their assembling, just before the first Hay-making or Harvest. This Figure they called by the Names of *Sudec*,

*dec*, (8) *Chronē*, (9) *Chiuu*, (10) and *Saterin*; (11) and in Company with it always exposed another *Statue* representing *Isis*, with several Breasts, and surrounded with the Heads of Animals, which they call'd *Rhea* (12). As these Images continued exposed till the Beginning of the new Solar Year, or the Return of *Osiris* (the Sun) so *Saturn* became regarded as the Father of Time. Upon other Occasions the *Egyptians* depicted him with Eyes before and behind, some of them open, others asleep; and with four Wings, two shut and two expanded (13). The *Phœnicians*, who communicated all this to the *Greeks*, took these Pictures in the literal Sense, and turn'd into fabulous History what was only allegorical.

*Bochart*, and some other learned Antiquaries, conceived *Saturn* to be the same with *Noah*, and drew a Parallel, which in many Instances, seems to favour this Opinion.

*Saturn* was usually represented as an old Man, bare-headed and bald, with all the Marks of Age and Infirmitv in his Face. In his right Hand they sometimes plac'd a Sickle or Scythe, at other's a Key, and a Serpent biting its own Tail, and circumflex'd in his Left. He sometimes was pictur'd with six Wings, and Feet of Wool, to shew how insensibly and swiftly Time passes. The Scythe denoted his cutting down and impairing all Things, and the Serpent the Revolution of the Year.

## DC H A X. X. Of the GOLDEN AGE.

**D**IFFICULT as it is to reconcile the Inconsistencies between the Poets and Historians in the preceding Account of *Saturn*, yet the concurrent Testimony of

(8) From *Tsadick*, or *Sudec*, Justice, or the Just.

(9) From *Keren*, Splendor, the Name given to *Moses* on his Descent from the Mount; hence the Greek *χρως*.

(10) From *Coben*, a Priest, is derived *Keunah*, or the sacerdotal Office.

(11) From *Seter*, a Judge, is the Plural *Seterim*, or the Judges.

(12) From *Rahah*, to feed, comes *Rehea*, or *Rhea*, a Nurse.

(13) This Figure seems borrow'd from the Cherubim of the Hebrews.



the former in placing the *Golden Age* in his Times, seems to determine the Point in his Favour; and to prove that he was a Benefactor and Friend to Mankind, since they enjoy'd such Felicity under his Administration. We can never sufficiently admire the masterly Description given by *Virgil* of these *Halcyon Days*, when Peace and Innocence adorn'd the World, and sweeten'd all the Blessings of untroubled Life. *Ovid* has yet heighten'd the Picture with those Touches of Imagination peculiar to him. Amongst the *Greek Poets*, *Hesiod* has touch'd this Subject with that agreeable Simplicity which distinguishes all his Writings.

By the *Golden Age* might be figured out the Happiness of the primæval State before the first universal Deluge, when the Earth remaining in the same Position in which it was first created, flourish'd with perpetual Spring, and the Air always temperate and serene, was neither discompos'd by Storms, nor darken'd by Clouds. The Reason of affixing this Time to the Reign of *Saturn*, was probably this: The *Egyptians* held the first annual Assembly of their Judges in the Month of *February*, and as the Decisions of these Sages were always attended with the highest Equity, so the People regarded that Season as a Time of general Joy and Happiness, rather as all Nature with them was then in Bloom, and the whole Country look'd like one enamell'd Garden or Carpet, from one End of the Kingdom to the other.

But after all it appears that these halcyon Times were but of a short Duration, since the Character *Plato*, *Pythagoras*, and others give of this Age can only relate to that State of perfect Innocence which ended with the Fall.

#### CHAP. XI. Of the GIANTS.

THE (1) *Giants* were produced of the Blood which flow'd from the Wound of *Saturn*, when castrated by his Son *Jupiter*. Proud of their own Strength, and

(1) Some affirm them to be the Sons of *Terra*, others that they sprung from the Genitals of *Cælus*. See Chap. 2.

fir'd

fir'd with a daring Ambition, they enter'd into an Association to dethrone *Jupiter*, for which Purpose they pil'd Rocks on Rocks, and from thence darted Trees set on Fire against the Heavens, in order to scale the Skies. This Engagement is differently related by Authors, both as to the Place where it happened and the Circumstances which attended it; some Writers laying the Scene in *Italy* (2) others in *Greece* (3). It seems the Father of the Gods was appriz'd of the Danger, as there was a prophetic Rumour amongst the Deities, that the Giants should not be overcome, unless a Mortal assisted in the War. For this Reason *Jove*, by the Advice of *Pallas*, call'd up *Hercules*, and, being assisted by the rest of the Gods, gain'd a complete Victory over the Rebels, most of whom perish'd in the Conflict. *Hercules* first slew *Alcyon* with an Arrow, but he still reviv'd and grew stronger, till *Minerva* drew him out of the Moon's Orb, when he expir'd. This Goddess also cut off the Heads of *Enceladus* and *Pallantes*, and afterwards encountering *Alcyoneus* at the *Corinthian* Isthmus, kill'd him in Spite of his monstrous Bulk. *Porphyrus*, about to ravish *Juno*, fell by the Hands of *Jupiter* and *Hercules*. *Apollo* and *Hercules* dispatch'd *Ephialtes*, and *Hercules* slew *Eurytus*, by darting an Oak at him. *Clytus* was slain by *Hecate*, and *Polybotes*, flying through the Sea, came to the Isle of *Coos*, where *Neptune* tearing off Part of the Land, hurl'd it at him, and form'd the Isle of *Nisyros*. *Mercury* slew *Hyppolitus*, *Gratian* was vanquished by *Diana*, and the *Parcæ* claim'd their Share in the Victory, by the Destruction of *Agrus* and *Tboan*. Even *Silenus* his Ass, by his opportune braying, contributed to put the Giants in Confusion, and complete their Ruin. During this War, of which *Ovid* has left us a short Description, *Pallas* distinguished herself by her Wisdom, *Hercules* by his Strength, *Pan* by his Trumpet, which struck a Terror in the Enemy, and *Bacchus* by his Activity and Courage. Indeed their Assistance

(2) In the *Phlegrean* Plains in *Campania*, near Mount *Vesuvius*, which abound with subterraneous Fires, and hot Mineral Springs.

(3) Where they set Mount *Ossa* on *Pelion*, in order to ascend the Skies.

was no more than seasonable; for when the Giants first made their audacious Attempt, the Gods were so astonish'd they fled into *Egypt*, where they concealed themselves in various Shapes.

But the most dreadful of these Monsters, and the most difficult to subdue, was *Typhon* or *Typhæus*, who, according to *Hesiod*, was the Son of *Erebus* and *Terra*. When he had almost discomfited all the Gods, *Jupiter* pursued him to Mount *Caucasus*, where he wounded him with his Thunder; but *Typhon* turning upon him took him Prisoner, and after cutting with his own Sickle the Nerves of his Hands and Feet, threw him on his Back, and carried him into *Cilicia*, and imprison'd him in a Cave, from whence he was delivered by *Mercury*, who restor'd him to his former Vigour. After this, *Jove* had a second Engagement with *Typhon*, who flying into *Sicily*, was overwhelm'd by Mount *Ætna*. *Ovid* has given a Description of this Accident, and of his Punishment.

The Giants are represented by the Poets as Men of huge Stature and horrible Aspect, their lower Parts being of a Serpentine Form. But above all, *Typhon* or *Typhæus*, was depictur'd in the most shocking Manner. Nothing can exceed the dreadful Description we find of him in *Hesiod*, who makes him the Father of the Winds. Others say, that by his Wife *Echidne* he had the *Gorgon Scylla*, *Cerberus*, the infernal Mastiff; *Hydra*, *Sphinx*, and the two Dragons who watch'd the *Golden Fleece*, and the *Hesperian Gardens*.

Historians say *Typhæus* was the Brother of *Osiris*, King of *Egypt*, who, in the Absence of this Monarch on some Expedition, form'd a Conspiracy to dethrone him at his Return, for which End, he invited him to a Feast, at the Conclusion of which a Chest of excellent Workmanship was brought in, and offered to him who lying down in it should be found to fit it best. *Osiris*, not distrusting the Contrivance, had no sooner got in but the Lid was clos'd upon him, and the unhappy King thrown into the *Nile*. *Isis*, his Queen, to revenge the Death of her beloved Husband, rais'd an Army, the Command of which she gave to her Son *Orus*, who after vanquish-

ing

ing the Usurper, put him to Death. Hence the *Egyptians*, who detested his Memory, painted him in their Hieroglyphic Characters in so frightful a Manner. The Length and Multiplicity of his Arms denoted his Power: The Serpents which form'd his Hair signify'd his Address and Cunning: The Crocodile Scales which cover'd his Body express'd his Cruelty and Dissimulation; and the Flight of the Gods into *Egypt* shewed the Precautions taken by the great Men to shelter themselves from his Fury and Resentment.

It is easy in this Story of the Giants to trace the *Mosaic History*, which informs us how the Earth was afflicted with Men of uncommon Stature and great Wickedness. The Tradition of the Tower of *Babel*, and the Defeat of that impious Design by the Confusion of Languages, might naturally give Rise to the Attempt of these Monsters, to insult the Skies, and make War on the Gods.

But there is another Explication of this Fable, which seems both more rational and curious. Amongst the Names of the Giants we find those of *Briareus* (1), *Ræchus* (2), *Othus* (3), *Ephialtes* (4), *Porphyrius* (5), *Enceladus* (6), and *Mimas* (7). Now the literal Signification of these leads us to the Sense of the Allegory, which was design'd to point out the fatal Consequences of the Flood, and the considerable Changes it introduc'd with Regard to the Face of Nature. This is further confirm'd by their Tradition, that their *Osiris* (the same with *Jupiter*) vanquish'd the Giants, and that *Orus*, his Son, in particular, stopp'd the Pursuit of *Ræchus*, by appearing before him in the Form of a Lion.

(1) From *Beri*, Serenity; and *Harcus*, Lost, to shew the Temperature of the Air destroyed.

(2) From *Reuach*, the Winds.

(3) From *Quitta*, or *Othus*, the Times, to typify the Vicissitude of Seasons.

(4) From *Evi*, or *Ephi*, Clouds; and *Al'ah*, Darkness, *i. e.* dark gloomy Clouds.

(5) From *Phaur*, to break, comes *Pharpher* to separate minutely; to denote the general Dissolution of the primæval System.

(6) From *Enceled*, violent Springs or Torrents.

(7) From *Maim*, great and heavy Rains. Now all these were Phenomena new, and unknown before the Flood. See *La Pluche's History of the Heavens*, Vol. 1. p. 60.



By which they meant, that, that industrious People had no Way of securing themselves against the bad Effects of the vernal Winds, which brought on their annual Inundation, but by exactly observing the Sun's Entrance into *Leo*, and then retiring to the high Grounds to wait the going off of the Waters.

*Hesiod*, in his Enumeration of the different Ages of the World, has given us that of the Heroes or Giants, which he places the third in his Order, immediately after the Silver Age. It may not be improper to add, that from the Blood of the *Giants*, defeated by *Jupiter*, were produc'd Serpents, and all Kinds of venomous Creatures.

#### C H A P. XII. Of JANUS.

THE Connection between *Saturn* and *Janus*, renders the Account of the Latter a proper Supplement to the History of the Former. Writers vary as to the Birth of this Deity, some making him the Son of *Cælus* and *Hecate*, others the Offspring of *Apollo*, by *Crensa*, Daughter of *Erichonius*, King of *Athens*. *Hesiod* is silent about him in his *Theogony*, and, indeed, *Janus* was a God little known to the *Greeks*. According to *Cato*, he was a *Scythian* Prince, who, at the Head of a victorious Army, subdued and depopulated *Italy*. But the most probable Opinion is, that he was an *Etrurian* King, and one of the earliest Monarchs of that Country, which he govern'd with great Wisdom, according to the Testimony of *Plutarch*, 'who says, whatever he was, 'whether a King or a God, he was a great Politician, 'who temper'd the Manners of his Subjects, and taught 'them Civility, on which Account he was regarded as 'the God of Peace, and never invoc'd during the Time 'of War.' It was doubtless on Account of the Equity of his Government, he had the Titles of *Deus Deorum* (the most ancient of the Gods) and *Janus Pater* given him by the *Romans*, who had him in peculiar Veneration.

From *Fabius Pictor*, one of the oldest *Roman* Historians, we learn, that the ancient *Tuscans* were first taught  
by

by this good King to improve the Vine, to sow Corn, and to make Bread; and that he first rais'd Temples and Altars to the Gods, who were before worshipp'd in Groves. We have already mention'd *Saturn* as the Introducer of these Arts into *Italy*, where *Janus* associated him into a Share of his Power. *Janus* first consecrated the Bounds of Cities (1), and invented Locks and Keys; (2) he also regulated the Months (3). Some say he was married to the younger *Vesta*, the Goddess of Fire; others make his Wife the Goddess *Carna* or (4) *Carma*.

It is certain that he early obtain'd divine Honours at *Rome*, where *Numa Pompilius* instituted an annual Festival to him in *January*, which was celebrated with manly Exercises. *Romulus* and *Tatius* had before erected him a Temple upon Occasion of the Union of the *Romans* with the *Sabines*. *Numa* ordain'd it should be open'd in Time of War, and shut in Time of Peace (5), which happen'd but thrice for several Centuries; 1. In the Reign of *Numa*. 2. In the Consulate of *Attilius Balbus*, and *Manlius Torquatus*; and, 3. By *Augustus Cæsar*, after the Death of *Antony*, and the Reduction of *Egypt*.

*Janus* was the God who presided over all new Undertakings. Hence in all Sacrifices the first Libations of Wine and Wheat were offered to him, as likewise all Prayers were prefac'd with a short Address to him. The peculiar Offerings at his Festival were Cakes of new Meal and Salt, with new Wine and Frankincense (6). Then all Artificers and Tradesmen began their Works, and the *Roman* Consuls, for the New Year, solemnly enter'd on their Office. All Quarrels were laid aside,

(1) When *Romulus* founded the Walls of *Rome*, he sent into *Tuscan* to be exactly inform'd of the Ceremonies on that Occasion prescrib'd by *Janus*.

(2) Hence Doors receiv'd the Name of *Januæ*.

(3) The first of which is from him call'd *January*. The first Day of every Month was also sacred to him.

(4) *Carna*, or *Carma*, was a Goddess who presided over the vital Parts, and occasion'd a healthy Constitution of Body.

(5) Hence *Janus* took the Names of *Patuleius* and *Clusius*.

(6) *Tooke* contradicts *Ovid*, and supposes *Pliny* to prove, that the Ancients did not use this Gum in their Sacrifices: But the Passage of that Author only says it was not used in the Time of the *Trojan* War.

mutual Presents were made, and the Day concluded with Joy and Mirth.

Some imagine a Resemblance between *Janus* and *Noah*, but Parallels of this Kind, though they open a large Field to Fancy, and may be supported with a great Ostentation of Learning, contribute little to inform the Reason or direct the Judgment.

*Janus* was represented with two Faces on one Neck (7), either to denote his Prudence, or that he views at once the past and approaching Year. He was seated in the Centre of twelve Altars, to mark the Division he had made of it into so many Months. He had a Key in his right Hand, and a Sceptre in his Left, to signify his Invention of Locks, and his extensive Authority. Sometimes his Image had four Faces, to express the four Seasons of the Year over which he presided.

Though *Janus* be properly a *Roman* Deity, yet it is amongst the *Egyptians* we must seek for the true Explanation of his History. That Nation represented the Rising of the Dog-Star, which opened their Solar Year, by an *Horus*, or Image, with a Key in its Hand, and two Faces, one old, and the other young, to typify or mark the old and new Year. King *Picus*, with a Hawk's Head, who is usually drawn near *Janus*, leaves no doubt but that the Symbol of this Deity was borrowed from that mystical People (8). They call'd this double-fac'd *Horus* by the Name of *Anubis*.

### C H A P. XIII.

*Of the Elder VESTA, or CYBELE, the Wife of SATURN.*

IT is highly necessary, in classing the Heathen Divinities, to distinguish between this Goddess, who is also call'd *Rhea* (1) and *Ops* (2), from another *Vesta*, their Daughter; because the Poets have been faulty in

(7) Whence the *Janus Bifrons* of *Ovid*, and *Biceps* of *Virgil*.

(8) See *La Pluche's* History of the Heavens, Vol. I. p. 160.

(1) So the *Greeks* call'd her, as also *Pasithea*, to denote the Blessings which flow from her.

(2) From *opem ferre*, because she assists Mankind.

confounding them, and ascribing the Attributes and Actions of the one to the other.

The elder *Vesta* (3) was the Daughter of *Cælus* and *Terra*, and married her Brother *Saturn*, to whom she bore a numerous Offspring. She had a Multiplicity of Names (4), of which the principal were *Cybele*, *Magna Mater*, or the Great Mother of the Gods; and *Bona Dea*, or the good Goddess: Under these different Characters she had different Representations, and different Sacrifices.

As *Vesta*, she is represented sitting, to denote the Stability of the Earth; she carries a Drum in her Lap, to signify the Earth's Cavity, and the Winds imprison'd in it. Her Head is crown'd with Towers, and she is surrounded with Animals of different Kinds, who sport around her to express her Fruitfulness and Bounty.

Under the Character of *Cybele* she makes a more magnificent Appearance; being seated on a lofty Chariot drawn by Lions, crown'd with Towers, and having a Key extended in her Hand, agreeably to the pompous Description of *Virgil* (5).

Some, indeed, make the *Phrygian Cybele* a different Person from *Vesta*: They say she was the Daughter of *Mæones*, an ancient King of *Phrygia* and *Dyndima*, and that her Mother, for some Reasons, expos'd her on Mount *Cybelus*, where she was nourished by Lions. Her Parents afterwards own'd her, and she fell in Love with

(3) Either denominated from *Vestis*, to cloath, because she cloathes the Earth with the annual and vegetable Productions, or from *Vi Stando*, i. e. needing no support. *Ovid* gives his Opinion for this last Etymology.

Stat vi Terra sua, vi stando *Vesta* vocatur. *Ovid Fasti*, Lib. VI.  
On the firm Basis of this Earthly Frame,

Fair *Vesta* stands, and thence derives her Name.

(4) As *Dyndimene*, *Dea Passinuntia*, *Idæa* and *Magna Pales*, *Dea Phrygia* & *Berecynthia*, *Fauna*, *Fatua*, &c.

(5) Proud as the mighty Mother of the Sky,  
When o'er the Phrygian Tow'rs sublime in Air,  
She rides triumphant in her golden Car;  
Crown'd with a nodding Diadem of Tow'rs,  
And counts her Offspring, the celestial Pow'rs!  
A shining Train! Who fill the blest Abode,  
A hundred Sons—and every Son a God!

Mr. Pitts

*Atys*,



*Atys*, by whom conceiving, her Father caus'd her Lover to be slain, and his Body thrown to the wild Beasts; *Cybele* upon this run mad, and fill'd the Woods with her Lamentations. Soon after a Plague and Famine laying waste the Country, the Oracle was consulted, who advis'd them to bury *Atys* with great Pomp, and to worship *Cybele* as a Goddess. Accordingly they erected a Temple to her Honour at *Pessinus*, and plac'd Lions at her Feet, to denote her being educated by these Animals.

*Ovid* relates the Story a little more in the marvellous Way: *Atys* was a Boy, so call'd by *Cybele*, that she appointed him to preside in her Rites, enjoining him inviolate Chastity; but the Youth happening to forget his Vow, in Resentment the Goddess depriv'd him of his Senses: But at last pitying his Misery, she turn'd him into a Pine-tree, which, as well as the Box-tree, was held sacred to her. The Animal most commonly sacrificed to *Cybele* was the Sow, on Account of its Fruitfulness.

The Priests of this Deity were the *Corybantes*, *Curetes*, *Idæi*, *Dactyli*, and *Telchines*, all originally of *Crete*; and who, in their mystical Rites, made great use of Cymbals, and other Instruments of Brass, attended with extravagant Cries and Howlings. They sacrificed sitting on the Earth, and offer'd only the Hearts of the Victims.

The Goddess *Cybele* was unknown to the *Romans* till the Time of *Hannibal*, when consulting the *Sybilline* Oracles, they found that formidable Enemy could not be expelled till they sent for the *Idæan* Mother to *Rome*. *Attalus*, then King of *Phrygia*, at the Request of their Embassadors, sent her Statue, which was of Stone. But the Vessel which carried it arriving in the *Tyber*, was miraculously stopp'd, till *Claudia*, one of the *Vestal-Virgins*, drew it ashore with her Girdle.

It is not difficult to discover from the Name (6) and Attributes of this Goddess, that *Cybele* is no other than the *Isis* or *Rhea* of the *Egyptians*. The Adventures and Death of *Atys*, which so nearly resemble those of *Osiris*,

(6) *Cybele* is derived from *Capel* in *Hebrew*, a Chain or Tye; whence our Word *Couple*.

add

add great Weight to the Conjecture. What puts the Matter beyond Doubt, is the Representation of the *Phrygian Cybele*. Now *Isis* is always drawn with a Crown of Turrets, and bore a Key with a Lyon at her Foot, to mark that the principal Festival of *Egypt* was just fix'd at the Time the Sun enter'd *Leo*.

As to the Priests of *Cybele*, the *Corybantes*, *Curetes*, &c. they are of the same Original. *Crete* was a Colony of the *Egyptians*, consisting of three Classes of People.

1. The *Corybantes*, or Priests (7). 2. The *Curetes*, (8) or Husbandmen, and Inhabitants of Towns. 3. The *Dactyli*, (9) or Artificers, and labouring Poor. All which Names are of *Egyptian* Derivation.

*Cybele* was honour'd at *Rome* by the Title of *Bona Dea*, or good Goddess. But this Devotion was only paid her by the Matrons, and the Rites were celebrated in so secret a Manner, that it was no less than Death for any Man to be present at the Assembly (10). Whence they are call'd *Opertoria*.

The *Roman* Farmers and Shepherds worshipp'd *Cybele* or *Vesta*, by the Title of *Magna Pales*, or the Goddess of Cattle and Pastures. Her Festival was in *April*, and at which Time they purify'd their Flocks and Herds with the Fumes of Rosemary, Laurel and Sulphur; offered Sacrifices of Milk and Miller Cakes, and concluded the Ceremony by dancing round Straw-fires. These annual Feasts were call'd *Palilia*, and were the same with the *Θισμφοροια* of the *Greeks*, and probably of *Phœnician* or *Egyptian* Original (11).

The great Festival of *Cybele*, call'd *Megalesia*, was always celebrated in *April*, and lasted eight Days at *Rome*.

(7) From *Corban*, a Sacrifice or Oblation.

(8) From *Keret*, a City or Town, comes the Plural *Keretim*, to signify the Inhabitants.

(9) From *dac*, poor, and *tyl* or *tyl*, a Migration: Hence our ultima *Thule*. The *Greeks* for the same Reason call the Fingers *Dactyli*, because they are the Instruments of Labour.

(10) So we learn from *Tibullus*, Elegy VI.

*Sacra Bonæ maribus non adeunda Deæ.*

(11) The Name *Palilia* seems derived from *pelil*, which signifies the publick Order.

## C H A P. XIV. Of VESTA, the younger.

**T**HIS Goddess was the Daughter of *Saturn*, and the *Vesta* mentioned in the preceding Article, and the Sister of *Ceres*. She was so fond of a single Life, that when her Brother *Jupiter* ascended the Throne, and offer'd to grant whatever she ask'd, she desir'd only the Preservation of her Virginity, and that she might have the first Oblation in all Sacrifices, (1) which she obtained. According to *Lactantius*, the Chastity of *Vesta* is meant to express the Nature of Fire, which is incapable of Mixture, producing nothing, but converting all Things into itself.

*Numa Pompilius*, the great Founder of Religion among the *Romans*, is said first to have restor'd the ancient Rites and Worship of this Goddess, to whom he erected a circular Temple, which, in succeeding Ages, was much embellish'd. He also appointed four Priestesses to be chosen out of the noblest Families in *Rome*, and of spotless Character, whose Office was to attend the sacred Fire, kept continually burning near her Altar. These *Vestal-Virgins* continued in their Charge for thirty Years, and had very great Privileges annex'd to their Dignity. This Fire was annually renew'd, with great Ceremony, from the Rays of the Sun, on the Kalends of *March*. It was preserv'd in Earthen Pots suspended in the Air, and esteem'd so sacred, that, if by any Misfortune it became extinguish'd (as happen'd once) a Cessation ensued from all Business, till they had expiated the Prodigy. If this Accident appear'd owing to the Neglect of the *Vestals*, they were severely punish'd; and if they violated their Vow of Chastity, they were interr'd alive.

As *Vesta* was the Goddess of Fire, the *Romans* had no Images in her Temple to represent her; the Reason of which we learn in *Ovid* (2). Yet as she was the Guar-

(1) It is a Question if this Privilege did not rather belong to the elder *Vesta*, in common with *Janus*.

(2) His Words are these.

Effigiem nullam *Vesta* nec Ignis habet.  
No Image *Vesta's* Semblance can express,  
Fire is too subtle to admit of Dress.

*Fasti*, Lib. VI.

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dian of Houses or Hearths, (3) her Image was usually plac'd in the Porch or Entry, and a daily Sacrifice offer'd her.

It is certain nothing could be a stronger or more lively Symbol of the supreme Being, than Fire. Accordingly we find this Emblem in early Use throughout all the East. The *Persians* held it in Veneration long before *Zoroaster*, who, in the Reign of *Darius Hystaspes*, reduced the Worship of it to a certain Plan. The *Prytanei* of the *Greeks* were perpetual and holy Fires. We find *Aeneas* bringing with him to *Italy* his *Penates* (or Household Gods), the *Palladium*, and the sacred Fire. The *Vesta* of the *Etrurians*, *Sabines*, and *Romans* was the same.

#### CHAP. XV. Of JUPITER.

WE come now to the great King, or Master of the Gods. This Deity was the Son of *Saturn*, and *Rhea* or *Vesta*; at least this is that *Jupiter* to whom the Actions of all the others were chiefly ascrib'd. For there were so many Princes call'd by his Name, that it seems to have been a common Appellation in early Times for a powerful or victorious Prince (1). The most considerable of these was certainly the *Cretan* Jove above-mention'd, of whose Education we have very various Accounts, as well as the Place of his Birth. The *Messenians* pretended to show in the Neighbourhood of their City a Fountain call'd *Clepsydra*, where *Jupiter* was educated by the Nymphs *Ithome* and *Neda*; others say he was born at *Thebes* in *Bæotia*; but the most general and receiv'd Opinion is, that he was brought up near Mount *Ida* in *Crete*. *Virgil* tells us, he was fed by the Bees, out of Gratitude for which he changed them from an

(3) Hence the Word *Vestibulum*, for a Porch or Entry; and the *Romans* call'd their round Tables *Vesta*, as the *Greeks* used the common Word *Ἑστία* to signify Chimneys and Altars.

(1) *Varro* reckon'd up 300 *Jupiters*, and each Nation seems to have had one peculiar to itself, as the *Assyrian* *Bel*, or *Belus*, and the *Lybian* *Hammon*.



iron to a golded Colour. Some say his Nurſes were *Amalthea* and *Meliſſa*, Daughters of *Meliſſeus*, King of *Crete*, who gave him Goats Milk and Honey; others, that *Amalthea* was the Name of the Goat that nurſed him, whoſe Horn he preſented to thoſe Princeſſes, with this Privilege annexed, that whoever poſſeſſed it ſhould immediately have whatever they deſired; whence it came to be call'd the *Horn of Plenty*. After this, the Goat dying, *Jupiter* plac'd her amongſt the Stars, and by the Advice of *Themis*, cover'd his Shield with her Skin to ſtrike Terror in the Giants, whence it obtain'd the Name of *Aegis*. According to others, he, and his Siſter *Juno*, ſuck'd the Breasts of Fortune. Some alledge his Mother *Veſta*, or the Earth, ſuckled him; ſome that he was fed by wild Pigeons, who brought him *Ambroſia* from *Oceanus*; and by an Eagle, who carried *Nectar* in his Beak from a ſteep Rock: In Recompenſe of which Services, he made the former the Fore-tellers of Winter and Summer, and gave the laſt the Reward of Immortality, and the Office of bearing his Thunder. In ſhort, the Nymphs and the Bears claim a Share in the Honour of his Education, nor is it yet decided which has the beſt Title.

Let us now come to the Actions of *Jupiter*. The firſt, and indeed the moſt memorable of his Exploits, was his Expedition againſt the *Titans*, for his Father's Deliverance and Reſtoration, of which we have already ſpoke under the Article of *Saturn*. After this he de-thron'd his Father, and having poſſeſſed himſelf of his Throne, was acknowledg'd by all the Gods in Quality of their ſupreme Head. *Apollo* himſelf, crown'd with Laurel, and rob'd with Purple, condeſcended to ſing his Praiſes to his Lyre. *Hercules*, in order to perpetuate the Memory of his Triumphs, inſtituted the Olympic Games, where it is ſaid that *Phæbus* carried off the firſt Prize, by overcoming *Mercury*, at the Race. After this, *Jupiter* being fully ſettled, divided his Dominions with his Brothers *Neptune* and *Pluto*, as will be ſhewn in the Sequel.

*Jupiter*, however, is thought to uſe his Power in a little too tyrannical a Manner; for which we find *Juno*,  
*Neptune*,

*Neptune*, and *Pallas* conspir'd against, and actually seiz'd his Person. But the Giants *Cottus*, *Gyges*, and *Briareus*, who were then his Guards, and whom *Thetis* call'd to his Assistance, set him at Liberty. How these Giants, with others of their Race, afterwards revolted against him, and were overthrown, has been already mention'd in its Place.

The Story of *Lycaon* is not the least distinguishing of his Actions. Hearing of the prevailing Wickedness of Mankind, *Jove* descended to Earth, and arriving at the Palace of this Prince, King of *Arcadia*, declar'd who he was, on which the People prepar'd Sacrifices, and the other Honours due to him. But *Lycaon*, both impious and incredulous, kill'd one of his Domesticks, and serv'd up the Flesh dress'd at the Entertainment he gave the God, who detesting such horrid Inhumanity, immediately consum'd the Palace with Lightning, and turn'd the Barbarian into a Wolf. *Ovid* has related this Story with his usual Art.

But as Ambition, when arrived at the Height of its Wishes, seldom strictly adheres to the Rules of Moderation, so the Air of a Court is always in a peculiar Manner fatal to Virtue. If any Monarch deserv'd the Character of encouraging Gallantry by his Example, it was certainly *Jupiter*, whose Amours are as numberless as the Metamorphoses he assumed to accomplish them, and have afforded an extensive Field of Description to the Poets and Painters, both ancient and modern.

*Jupiter* had several Wives: *Metis*, his first, he is said to have devour'd when big with Child, by which himself becoming pregnant, *Minerva* issued out of his Head, completely arm'd and full grown. His second was *Themis*, the Name of his third is not known, only she is said to be a *Cretan*, born near *Gnosfusus*. His fourth was the celebrated *Juno*, his Sister, whom it is reported he deceived under the Form of a *Cuckoo*, who, to shun the Violence of a Storm, fled for Shelter to her Lap (1).

Of his Intrigues we have a pretty curious Detail. One of his first Mistresses was *Calisto*, the Daughter of *Lycaon*, one of the Nymphs of *Diana*. To deceive her he assumed the Form of the Goddess of Chastity, and

(1) At a Mountain near *Corinth*, thence call'd *Coccyx*.

succeeded so far as to make the Virgin violate her Vow. But her Disgrace being reveal'd, as she was bathing with her Patroness, the incens'd Deity not only disgrac'd her, but (2) turn'd her into a Bear. *Jove*, in Compassion to her Punishment and Sufferings, rais'd her to a Constellation in the Heavens (3). *Calisto*, however, left a Son, call'd *Arcas*, who having instructed the *Palasgians* in Tillage and the Social Arts, they from him took the Name of *Arcadians*, and, after his Death, he was by his divine Father allotted also (4) a Seat in the Skies.

There is scarce any Form which *Jupiter* did not at some Time or other assume to gratify his Desires. Under the Figure of a Satyr he violated *Antiope*, the Wife of *Lycus*, King of *Thebes*, by whom he had two Sons, *Zeibus* and *Amphion*. In the Resemblance of a Swan he corrupted *Leda*, the Spouse of *Tyndarus*, King of *Laconia*. Under the Appearance of a white Bull he carried off *Europa*, Daughter of *Agenor*, King of *Phœnicia*, into *Crete*, where he enjoyed her. In the Shape of an Eagle he surpriz'd *Asteria*, the Daughter of *Cæus*, and bore her away in his Talons in Spite of her Modesty. Aided by the same Disguise, he seized the beauteous *Ganymede*, Son of *Tros*, as he was hunting on Mount *Ida*, and rais'd him to the joint Functions of his Cup-bearer and Catamite.

It was indeed difficult to escape the Pursuits of a God, who, by his unlimited Power, made all Nature subservient to his Purposes. Of this we have a remarkable Instance in *Danae*, whose Father *Acrisius*, King of the *Argives*, jealous of her Conduct, had secured her in a brazen Tower; but *Jupiter* descending in a golden Shower, found Means to elude all the Vigilance of her Keepers. He found Means to inflame *Ægina*, the Daughter of *Æsopus*, King of *Bœotia*, in the Similitude of a lambent Fire, and then carried her from *Epidaurus* to a desert Isle, call'd *OEnope*, to which she gave her own Name (5). *Clytoris*, a fair Virgin of *Thebes*

(2) Some say it was *Juno* turn'd her into that Animal.

(3) Call'd *Ursa major* by the *Latins*, and *Helice* by the *Greeks*.

(4) The *Ursa Minor* of the *Latins*, and *Cynosura* of the *Greeks*.

(5) The Isle of *Ægina* in the *Archipelago*.

*saly*, he debauch'd in the Shape of an Ant ; but to corrupt *Alcmena*, the Wife of *Amphytrion*, he was obliged to assume the Form of her Husband, under which, the fair one deceiv'd, too innocently yielded to his Desires. By *Thalia* he had two Sons call'd the *Palaci*, and two by *Protogenia*, viz. *Æthlius*, the Father of *Endymion*, and *Epaphsus*, the Founder of *Memphis* in *Egypt*, and Father of *Lybia*, who gave her Name to the Continent of *Africk*. *Electra* bore him *Dardanus*, *Laodamia*, *Sarpedon* and *Argus*, *Jodama*, *Deucalion* ; with many others too tedious to enumerate, though mentioned by the Poets.

It is very evident that most, if not all, the Stories relating to the Amours of the Gods, were invented by their respective Priests, to cover their Corruption or Debauchery. Of which this of *Danae* seems at least a palpable Instance, and may serve to give some Idea of the Rest: *Acrisius* was inform'd by an Oracle that his Grandson would one Day deprive him of his Crown and Life ; on which he shut her up in a brazen Tower of the Temple of *Apollo* at *Delphos*, the Priests of which Oracle probably gave him this Information, with no other View than to forward their Scheme, which tended to gratify the Lust of *Prætus*, the King's Brother, who being let through the Roof, pretending to be *Jupiter*, and throwing large Quantities of Gold amongst her Domesticks, obtain'd his Wishes.

Two particular Adventures of his are too remarkable to be pass'd in Silence. He had deluded by his Arts *Semele*, Daughter of *Cadmus*, King of *Thebes*, who prov'd with Child. *Juno* hearing of it, and intent on Revenge, under the Disguise of *Beroe*, Nurse to the Princess, was admitted to her Presence, and artfully insinuating to her that she might not be deceiv'd in her Lover, she advis'd her the next Time he visited her, to request, as a Proof of his Love, that she might see him in the same Majesty with which he embraced *Juno*. *Jupiter* granted, not without Reluctance, a Favour he knew would be fatal to his Mistress. The unhappy Fair-one unable to bear the dazzling Effulgence perish'd in the Flames, and with her, her Offspring must have done so too, if the God had not taken it out and inclos'd it in his Thigh, where



where it lay the full Time, when he came into the World by the Name of *Bacchus*.

*Jupiter* next fell enamour'd of *Io*, the Daughter of the River *Inachus*, and, as some say, the Priestess of *Juno*. Having one Day met this Virgin returning from her Father's Grotto, he endeavour'd to seduce her to an adjacent Forest; but the Nymph flying his Embraces, he involv'd her in so thick a Mist, that she lost her Way, so that he easily overtook and enjoy'd her. *Juno*, whose Jealousy always kept her watchful, missing her Husband, and perceiving a thick Darkeness on the Earth, descended, dispell'd the Cloud, and had certainly discovered the Intrigue, had not *Jupiter* suddenly transform'd *Io* into a white Heifer. *Juno*, pleas'd with the Beauty of the Animal, begg'd her, and, to allay her Jealousy, he was oblig'd to yield her up. The Goddess immediately gave her in Charge to *Argus*, who had a hundred Eyes, two of which only slept at a Time. Her Lover, pitying the Misery of *Io* in so strict a Confinement, sent *Mercury* down, disguis'd like a Shepherd, who, with his Flute, charm'd *Argus* to sleep, seal'd his Eyes with his *Caduceus* or Rod, and then cut off his Head. *Juno*, in regard to his Memory, plac'd his Eyes in the Tail of the Peacock, a Bird sacred to her, and then turning her Rage against *Io*, sent the *Furies* to pursue her wherever she went (1); so that the wretched Fugitive, weary of Life, implor'd *Jove* to end her Misery. Accordingly the God intreats his Spouse to shew her Compassion, swearing by *Styx*, never to give her further Cause of Jealousy. *Juno* on this becomes appeas'd, and *Io*, being restor'd to her former Shape, is worshipp'd in *Egypt* by the Name of *Isis*.

The Fable of *Io* and *Argus* is certainly of *Egyptian* Birth, and the true Mythology is this: The Art of weaving first invented in *Egypt*, was, by Colonies of that Nation, carried to *Greece* and *Cholcis*, where it was prac-

(1) Dr. King relates this Story a little differently. *Io* pursued by *Tisiphone* (one of the *Furies*) fell into the Sea, and was carried first to the *Thracian Bosphorus*, and thence into *Egypt*, where the Monster still pursuing her, was repell'd by the *Nile*. After this she was deify'd by *Jupiter*, and appointed to preside over Winds and Navigation. It is easy to see this agrees better with the *Egyptian* Mythology.

p. 12.

p. 11.



AURORA & TITHONUS.

OCEANUS & TETHYS.



p. 19.

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DEUCALION & PYRRHA.

ATLAS.





used with this Difference, that the Seasons for working were varied in each Country according to the Nature of the Climate. The Months of *February, March, April* and *May*, they employ'd in *Egypt* in cultivating their Lands; whereas these being Winter Months with the *Grecians*, they kept the Looms busy. Now the *Isis*, which pointed out the *Neomeniæ* or Monthly Festivals in *Egypt*, was always attended with an *Horus* or Figure expressive of the Labour peculiar to the Season. Thus the *Horus* of the weaving Months, was a little Figure stuck over with Eyes, to denote the many Lights necessary for working by Night. This Image was call'd *Argos* (2), to signify his Intention. Now the vernal *Isis* being depicted with the Head of a *Heifer*, to exemplify the Fertility and Pleasantness of *Egypt* on the Sun's Entrance into *Taurus*; at the Approach of Winter she quitted this Form, and so was said to be taken into the Custody of *Argus*, from whom she was next Season deliver'd, by the *Horus* representing *Anubis* (or *Mercury*), that is, the rising of the Dog-Star. The taking these symbolical Representations in a literal Sense, gave Rise to the Fable.

It is no Wonder if the Number of *Jupiter's* Gallantries made him the Subject of Detestation among the primitive *Christians*, as well as the Ridicule of the wiser among the Heathens. *Tertullian* observes with Judgment, " That it was no way strange to see all Ranks to " debauch'd, when they were encouraged in the most " infamous Crimes by the Example of those they worshipp'd, and from whom they were to expect Rewards " and Punishments." *Lucian* in his Dialogues introduces *Momus* pleasantly rallying *Jove* with regard to his amorous *Metamorphoses*. " I have often trembled for you, " says he, lest, when you appear'd like a Bull, they " should have carried you to the Shambles, or clapp'd " you in the Plough; had a Goldsmith catch'd you

(2) From *Argoth*, or *Argos*, Weaver's Work; whence the *Greeks* borrowed their *Egyon*, *Opus*, or a Work. Hence the Isle of *Amorgos*, one of the *Ægean* Isles, derives its Name from *Am*, Mother; and *Organ*, Weavers, or the Mother or Colony of Weavers, being first planted from *Egypt*.



“ when you visited *Danae*, he would have melted down  
 “ your Godship in his Crucible. Or when you courted  
 “ *Leda* like a Swan, what if her Father had put you on  
 “ the Spit ?”

*Jupiter* had a Multiplicity of Names, either from the Places where he was worshipped, or the Attributes ascrib'd to him. The *Greeks* gave him the Name of *Δις*, and *Diespiter*, or the Father of Light : They also gave him the Epithets of *Xenius*, or the Hospitable ; *Ælicius*, on Account of his Goodness and Clemency ; and *Dodonæus* on Account of the oracular Grove at *Dodona*, consecrated to him, and famous through all *Greece*.

Amongst the *Romans* he had the Appellations of *Optimus Maximus*, on Account of his Beneficence and Power ; *Almus*, from his cherishing all Things ; *Stabilitor*, from his supporting the World ; *Opitulator*, from his helping the distress'd ; *Stator*, from his suspending the Flight of the *Romans* at the Prayer of *Romulus* ; and *Prædator*, on Account of Part of the Plunder being sacred to him in all Victories. From his Temple at the *Capitol*, on the *Tarpeian* Rock, he was call'd *Capitolinus* and *Tarpeius*. When a *Roman* King or General slew an Enemy of the same Quality, the Spoils were offered to him (3) by the Name of *Feretrius*. To conclude with the Words of *Orpheus*, “ *Jove* is omnipotent, he is the  
 “ first and the last, the Head and the Middle, the  
 “ Giver of all Things, the Foundation of the Earth and  
 “ starry Heavens ; he is both Male and Female, and  
 “ immortal. *Jupiter* is the Source of enlivening Fire,  
 “ and the Spirit of all Things.”

Though the Power of Thunder seems assigned to *Jupiter*, yet according to the ancient *Etrurians*, it was committed to nine Gods (4). The *Romans* took notice only of two Sorts of Thunder, viz. the *Diurnal*, which they ascrib'd to *Jove*, and the *Nocturnal*, which they thought owing to *Summanus* or *Pluto*. With regard to the

(3) History mentions three Instances of these *Spolia Opima*. 1. When *Romulus* slew *Acron*, King of the *Ceninenfes*. 2. When *Cornelius Gallus* kill'd *Tolumnius*, King of *Etruria*. 3. When *M. Marcellus* vanquish'd *Viridomarus*, King of *Gaul*.

(4) Amongst whom were *Vulcan*, *Minerva*, *Juno*, *Mars*, and the *South Winds*.

first, all Persons kill'd by it were depriv'd of Funeral Rites, and the Places where it fell purify'd by Sacrifice.

*Jupiter* is very differently represented, according to the Places where he was worshipp'd. The *Lacedæmonians* depictur'd him without Ears, to express his Impartiality; whereas the *Cretans* painted him with four, to denote his Omniscience, and knowing all Things. The *Greeks* gave him the Title of *Triophthalmus* or Three-ey'd, because he surveys all Things at one View. *Homer's* Description of him is so majestick, that it is said a famous Statuary copied it in his Work.

The usual Style in which this Deity is figur'd, is, seated on a golden Throne, surrounded with Clouds, vested in a purple Robe, grasping his Thunder, and having the Eagle at his Feet. Some place a Sceptre in his Right-hand with an Eagle at the Top.

#### C H A P. XVI. Of the SILVER AGE.

I HAVE already observ'd how contradictory the Historians and Poets are in their Accounts of the golden Age, and the Reign of *Saturn*; they are not more consonant with regard to *Jupiter*, and the Age of Silver. If we credit *Diodorus*, *Saturn* was a Tyrant, who, by his Cruelty and Severity, render'd himself so unpopular and odious to his Subjects, that they readily assisted his Son in dethroning him. How shall we reconcile such an Administration with the Picture the Poets give (1) us of the golden Age in his Time? On the other Hand the same Historian represents *Jupiter* as a wise and good Prince, who, for his Equity and Clemency, was so belov'd. by his People, that they deify'd him after Death: How does this agree with the Poets Account of his Debaucheries, and an Age of Iron? Some say, to confirm this, that his Reign was not so agreeable to his Subjects

(1) Perhaps a Conjecture may be offer'd to solve this Difficulty. *Saturn*, while he reign'd in *Crete*, before his Deposition, was probably a severe and arbitrary Prince, which contributed not a little to his Expulsion; but after his Flight to *Italy*, and being associated with *Janus* in the Kingdom, he was taught Wisdom by his Misfortunes, and applying himself to gain the Love of the People by Mildness and Equity, became an excellent Prince.

as that of *Saturn*, either on Account of the Rigour of his Government, or that having ascended the Throne by Force, he maintained himself in it by the Help of a standing Army. This Change gave Rise to the Notion of the Silver Age; by which is meant an Age inferior in Happiness to that which preceded it, though superior to those which follow'd after.

Of this Age the Poets have given us several Descriptions: That of *Hesiod* is the most ancient one we have, and, according to the Genius of that Poet, very plain and simple. *Ovid's* Picture of it is more luxuriant and embellish'd, though sufficiently concise.

#### CHAP. XVII. Of JUNO.

**J**UNO, the Sister and Consort of *Jupiter*, was on that Account styl'd the Queen of Heaven, and indeed we find her in the Poets supporting that Dignity with an Ambition and Pride suitable to the Rank she bore.

Though the Poetical Historians agree she came into the World at a Birth with her Husband, yet they differ as to the Place, some placing her Nativity at *Argos*, others at *Samos*, near the River *Imbrasus*. Some say she was nurs'd by *Eubœa*, *Porphyra* and *Aræa*, Daughters of the River *Asterion*; others by the Nymphs of the Ocean. *Otes*, an ancient Poet, tells us she was educated by the *Horæ* or *Hours*: And *Homer* assigns this Post to *Oceanus* and *Tethys* themselves.

It is said that this Goddess, by bathing annually in the Fountain of *Canatho* near *Argos*, renew'd her Virginity. The Places where she was principally honoured were *Sparta*, *Mycene* and *Argos*. At this Place the Sacrifice offered to her consisted of an hundred Oxen.

*Juno* in a peculiar Manner presided over Marriage and Childbirth. On the first Occasion, in sacrificing to her, the Gall of the Victim was always thrown behind the Altar, to denote no Spleen should subsist between married Persons. Women were peculiarly thought to be under her Protection, of whom every one had her *Juno*, as every Man had his Guardian Genius. *Numa* ordered







ordered, that if any unchaste Woman should approach her Temple, she should offer a Female Lamb to expiate her Offence.

The *Lacedæmonians* stil'd her *Ægophaga*, from the Goat which *Hercules* sacrificed to her. At *Elis* she was call'd *Hoplosmia*, her Statue being completely arm'd. At *Corinth* she was termed *Bunæa*, from *Buno*, who erected a Temple to her there. She had another at *Eubæa*, to which the Emperor *Adrian* presented a magnificent Offering, consisting of a Crown of Gold, and a purple Mantle, embroidered with the Marriage of *Hercules* and *Hebe* in Silver, and a large Peacock whose Body was Gold, and his Tail compos'd of precious Stones, resembling the natural Colours.

Amongst the *Romans*, who held her in high Veneration, she had a Multiplicity of Names. The chief were, *Lucina*, from her first shewing the Light to Infants; *Pro-nuba*, because no Marriage was lawful without previously invoking her; *Socigena* and *Juga*, from her introducing the conjugal Yoke, and promoting matrimonial Union. *Domiduca*, on Account of her bringing home the Bride; *Unxia*, from the anointing the Door-posts at that Ceremony. *Cinxia*, from her unloosing the *Virgin Zone*, or Girdle; *Perfecta*, because Marriage completes the Sexes; *Opigena* and *Obstetrix*, from her assisting Women in Labour; *Populosa*, because Procreation peoples the World; and *Sospita*, from her preserving the Female Sex. She was also named *Quiritis* or *Curitis*, from a Spear represented in her Statues and Medals; *Kalendaris*, because of the Sacrifices offered her the first Day of every Month; and *Moneta*, from her being regarded as the Goddess of Riches and Wealth.

It is said when the Gods fled into *Egypt*, *Juno* disguised herself in the Form of a white Cow, which Animal was, on that Account, thought to be acceptable to her in her Sacrifices.

*Juno*, as the Queen of Heaven, preserv'd a good-deal of State. Her usual Attendants were Terror and Boldness, *Castor* and *Pollux*, and fourteen Nymphs; but her most faithful and inseparable Companion was *Iris*, the Daughter of *Thaumas*, who, for her surprising Beauty,

was

was represented with Wings, borne upon her own Rainbow to denote her Swiftneſs. She was the Meſſenger of *Juno* (1), as *Mercury* was of *Jove*; but with this Variety, that the latter was always employed on peaceful Errands, and by his Office was appointed to releaſe the Souls of Men from their Bodies, whereas *Iris* was commonly ſent on Meſſages of Diſcord, and at Death ſeparated the Souls of Women from their corporeal Chains (2).

This Goddeſs was not the moſt complaiſant of Wives. We find in *Homer*, that *Jupiter* (3) was ſometimes obliged to make uſe of all his Authority to keep her in due Subjection. When ſhe entered into that famous Conſpiracy againſt him, the ſame Author relates, that, by Way of Punishment, ſhe had two Anvils tied to her Feet, golden Manacles faſtened to her Hands, and ſo was ſuſpended in the Air or Sky, where ſhe hover'd on Account of her Levity, while all the Deities look'd on without a poſſibility of helping her. By this the Mythologiſts ſay is meant the Harmony and Connection of the Air with the Earth, and the Inability of the Gods to relieve her ſignifies, that no Force, human or divine, can diſſolve the Frame or Texture of the Univerſe (4). According to *Pausanias*, the Temple of *Juno* at *Athens*, had neither Doors nor Roof, to denote that *Juno* being the Air in which we breathe, can be inclos'd in no certain Bounds.

The implacable and arrogant Temper of *Juno* once made her abandon her Throne in Heaven and fly into *Eubæa*. *Jupiter* in vain ſought a Reconciliation, till he conſulted *Ctiheron*, King of the *Platæans*, then accounted the wiſeſt of Men. By his Advice the God dreſt up a magnificent Image, ſeated it in a Chariot, and gave out it was *Platæa*, the Daughter of *Æſopus*, whom he deſigned to make his Queen. *Juno* upon this reſuming her ancient Jealouſy, attack'd the mock Bride, and by

(1) This is not ſtrictly true; for we find in *Homer*, *Iris* employ'd by *Jupiter* to forbid *Hector* from engaging with *Achilles*.

(2) So in *Virgil*, *Juno* ſends *Iris* to releaſe the Soul of *Dido*, after ſhe had ſtabb'd herſelf.

(3) There are ſeveral diverting Inſtances of this in *Homer* particularly.

(4) Theſe Interpretations ſeem to be conſtrained and forced.

tearing off its Ornaments, found the Deceit, quieted her ill Humour, and was glad to make up the Matter with her Husband.

Though none ever felt her Resentment more sensibly than *Hercules*, he was indebted to her for his Immortality; for *Pallas* brought him, while an Infant, to *Jupiter*; who, while *Juno* was asleep, put him to her Breast; but the Goddess waking hastily, some of her Milk fell upon Heaven and form'd the (5) *Milky-way*; the rest dropped on the Earth, where it made the *Lilies* white, which before were of a Saffron Colour.

*Juno* is represented by *Homer* as drawn in a Chariot adorned with precious Stones, the Wheels of Ebony, nail'd with Silver, and drawn by Horses with Reins of Gold; but most commonly her Car is drawn by Peacocks, her favourite Bird. At *Corinth* she was depicted in her Temple as seated on a Throne, crowned, with a Pomegranate in one Hand, and in the other, a Sceptre, with a Cuckoo at Top. This Statue was of Gold and Ivory.

This Goddess was no other than the *Egyptian Isis*, the Wife of *Osiris*, whom the *Greeks* and *Romans*, on Account of the various Figures under which she was represented, split into three or four Deities.

#### C H A P. XVIII. Of NEPTUNE.

**T**HIS remarkable Deity was the Son of *Saturn* and *Vesta* or *Ops*, and the Brother of *Jupiter*. Some say he was devour'd by his Father; others alledge his Mother gave him to some Shepherds to be brought up amongst the Lambs, and pretending to be delivered of a Foal, gave it instead of him to *Saturn*. Some say his Nurse's Name was *Arno*; others, that he was brought up by his Sister *Juno*.

His most remarkable Exploit was his assisting his Brother *Jupiter* in his Expeditions, for which that God, when he arriv'd at the supreme Power, assign'd him the

(5) The same Story is also told of *Mercury*. See Chap. XXXIV in *principio*.



Sea and the Islands for his Empire. Others imagine he was Admiral of *Saturn's* Fleet, or rather, (according to *Pamphus*,) Generalissimo of his Forces by Sea and Land.

The favourite Wife of *Neptune* was *Amphitrite*, whom he courted a long Time to no Purpose, till he sent the *Dolphin* to intercede for him, who succeeding, the God, in Acknowledgement, plac'd him amidst the Stars. *Neptune* had two other Wives, the one call'd *Salacia*, from the *Salt-water*, and the other *Venilia*, from the Ebbing and Flowing of the Tides.

*Neptune* is said to be the first Inventor of Horsemanship and Chariot-racing. Hence *Mitbridates*, King of *Pontus*, in honour of him, threw into the Sea Chariots drawn by four Horses; and the *Romans* instituted Horse-races in the *Circus* during his Festival, at which Time all Horses left working, and the Mules were adorned with Wreaths of Flowers. Probably this Idea of *Neptune* arose from the famous Controversy between him and *Minerva*, when they disputed who should give Name to *Cecropia*. The God by striking the Earth with his Trident produced a Horse. *Pallas* raised an Olive-tree, by which she gain'd the Victory, and the new City was from her call'd *Athens*. But the true Meaning of this Fable is a Ship, not a Horse; for the Question really was, Whether the *Athenians* should apply themselves to Navigation or Agriculture, and as they naturally inclined to the former, it was necessary to shew them their Mistake, by convincing them that Husbandry was preferable to Sailing. However, it is certain *Neptune* had some Skill in the Management of Horses; for we find in *Pamphus*, the most ancient Writer of divine Hymns, this Encomium of him, 'That he was the Benefactor of Mankind in bestowing on them Horses, and Ships with Decks resembling Towers.'

When *Neptune* was expelled Heaven for his Conspiracy against *Jupiter*, he fled with *Apollo* to *Laomedon*, King of *Troy*; but he treated them differently: For having employed them in raising Walls round the City, wherein the Lyre of *Apollo* was highly serviceable, he paid that Deity divine Honours, whereas he dismissed *Neptune* unrewarded, who, in Revenge, sent a vast Sea Monster

Monster to lay waste the Country, to appease which *Laomedon* was forc'd to expose his Daughter *Hesione*.

On another Occasion this Deity had a Contest with *Vulcan* and *Minerva* in regard to their Skill. The Gods, as a Proof of her's, made a House, *Vulcan* formed a Man, and *Neptune* a Bull; whence that Animal was used in the Sacrifices paid him. But it is probable, that as the Victim was to be black; the Design was to point out the raging Quality and Fury of the Sea, over which he presided.

*Neptune* fell little short of his Brother *Jupiter* in Point of Gallantry. *Ovid* in his Epistles has given a Catalogue of his Mistresses. By *Venus* he had a Son call'd *Eryx*. Nor did he assume less different Shapes to succeed in his Amours. *Ceres* fled from him in the Form of a Mare; he pursued in that of a Horse; but it is uncertain whether this Union produced the Centaur, call'd *Orion*, or a Daughter. Under the Resemblance of the River *Enipeus* he debauch'd *Tyro*, the Daughter of *Salmones*, who bore him *Pelias* and *Neleus*. In the same Disguise he begot *Othus* and *Ephialtes*, by *Ephimedia*, Wife of the Giant *Aloeus*. *Melantho*, Daughter of *Proteus*, often diverting herself by riding on a *Dolphin*, *Neptune* in that Figure surpriz'd and enjoy'd her. He changed *Theophane*, a beautiful Virgin, into an Ewe; and, assuming the Form of a Ram, begot the golden-fleec'd Ram, which carried *Phryxus* to *Colchis*. In the Likeness of a Bird he had *Pegasus* by *Medusa*.

He was not only fond of his Power of transforming himself, but he took a Pleasure in bestowing it on his Favourites; *Proteus* his Son possessed it in a high Degree. He conferred it on *Periclimenus*, the Brother of *Nestor*, who was at last kill'd by *Hercules*, as he watch'd him in the Form of a Fly. He even obliged his Mistresses with it. We find an Instance of this in *Metra*, the Daughter of *Erisichon*: Her Father, for cutting down an Oak-Grove consecrated to *Ceres*, was punished with such an insatiable Hunger, that to supply it he was forc'd to sell all he had. His Daughter upon this intreated of her Lover the Power of changing her Form at Pleasure; so that becoming sometimes a Mare, a Cow, or a Sheep,

her Father sold her to relieve his Wants, while the Buyers were still cheated in their Purchase. Having ravish'd *Cænis*, to appease her he promised her any Satisfaction; on which she desir'd to be turn'd into a Man, that she might no more suffer the like Injury. Her Request was granted, and she became a famous Warrior by the Name of *Cæneus*.

*Neptune* was a considerable Deity among the *Greeks*. He had a Temple in *Arcadia* by the Name of *Prochyssius*, or the *Overflow*; because at *Juno's* Request he delivered the Country from an Inundation. He was call'd *Hippius*, *Hippocourius* and *Taraxippus*, from his Regulation of Horsemanship. The Places most celebrated for his Worship were *Tænarus*, *Corinth* and *Calabria*, which last Country was peculiarly dedicated to him. He had also at *Rome* a celebrated Temple, enrich'd with many naval Trophies; but he received a signal Affront from *Augustus Cæsar*, who pull'd down his Statue, in Resentment for a Tempest, which had dispers'd his Fleet, and endanger'd his Life. Some think *Neptune* the same with the ancient God *Census* worshipped at *Rome*, and so call'd from his advising *Romulus* to the Rape of the *Sabines*.

Let us now examine the mythological Sense of the Fable. The *Egyptians* to denote Navigation, and the annual Return of the *Phœnician* Fleet, which visited their Coast, us'd the Figure of an *Osiris* carried on a winged Horse, or holding a three-fork'd Spear or Harpoon in his Hand. To this Image they gave the Names of *Poseidon* (1) or *Neptune* (2), which the *Greeks* and *Romans* afterwards adopted; but which sufficiently prove this Deity had his Birth there. Thus the Maritime *Osiris* of the *Egyptians* became a new Deity with those who knew not the Meaning of the Symbol.

*Neptune*, represented as God of the Sea, makes a considerable Figure. He is describ'd with black or dark Hair, his Garment of an Azure or Sea-green Colour,

(1) From *Pash*, Plenty or Provisions, and *Jedaim*, the Sea-Coast; or the Provision of the Maritime Countries.

(2) From *Nouph*, to disturb or agitate; and *Oni*, a Fleet, which forms *Neptoni*, the Arrival of the Fleet.

seated in a large Shell, drawn by Whales or Sea-horses, with his Trident in his Hand<sup>(3)</sup>, attended by the Sea-gods *Palæmon*, *Glaucus* and *Phorcys*; the Sea-goddesses *Thetis*, *Melita* and *Panopæa*, and a long Train of Tritons and Sea-nymphs. In some ancient Gems he appears on Shore; but always holding in his Hand the three-fork'd Trident, the Emblem of his Power, as it is call'd by *Homer* and *Virgil*, who have given us a fine Contrast with regard to its Use. The ancient Poets all make this Instrument of *Brass*, the modern Painters of *Silver*.

## C H A P. XIX. Of PLUTO.

**W**E now come to the third Brother of *Jupiter*, and not the least formidable, if we consider his Power and Dominion. He was, like him, the Son of *Saturn* and *Ops*, and when his victorious Brother had establish'd himself in the Throne, he was rewarded with a Share of his Father's Dominions, which, as some Author's say, was the *Eastern* Continent and lower Part of *Asia*. Others make his Division lie in the West, and that he fix'd his Residence in *Spain*, which being a fertile Country and abounding in Mines, he was esteem'd the (1) God of Wealth.

Some imagine that his being regarded as the *Ruler* of the *Dead* and King of the internal Regions, proceeded from his first teaching Men to bury the deceas'd, and inventing Funeral Rites to their Honour. Others say he was a King of the *Molossians* in *Epirus*, call'd *Aidoneus* or *Orcus*, that he stole *Proserpina* his Wife, and kept a Dog call'd *Cerberus*, who devour'd *Pirithous*, and would have serv'd *Theseus* in the same Manner, if *Hercules* had not timely interposed to save him:

(3) Some, by a far-fetch'd Allusion, imagine the triple Forks of the Trident represent the three-fold Power of *Neptune* in *disturbing*, *moderating*, or *calming* the Seas. Others, his Power over Salt-water, Fresh-water, and that of Lakes or Pools:

(1) The Poets confound *Pluto*, the God of Hell, with *Plutus*, the God of Riches; whereas they are two very distinct Deities, and were always so consider'd by the Ancients.



The Poets relate the Matter differently: They tell us that *Pluto*, chagrin'd to see himself childless and unmarried, while his two Brothers had large Families, mounted his Chariot to visit the World, and arriving in *Sicily*, chanc'd to view *Proserpine*, with her Companions, gathering Flowers (2). Urged by his Passion he forc'd her into his Chariot, and drove her to the River *Chemarus*, through which he opened himself a Passage back to the Realms of Night. *Ceres*, disconsolate for the Loss of her beloved Daughter, lighted two Torches at the Flames of Mount *Ætna*, and wander'd through the World in Search of her; till hearing at last where she was, she carried her Complaint to *Jupiter*, who, on her repeated Sollicitations, promised that *Proserpine* should be restor'd to her, provided she had not yet tasted any Thing in Hell. *Ceres* joyfully bore this Commis-sion, and her Daughter was preparing to return, when *Ascalaphus*, the Son of *Acheron* and *Gorgyra* gave Infor-mation, that he saw *Proserpine* eat some Grains of a Pomegranate she had gathered in *Pluto's* Orchard, so that her Return was immediately countermanded. *As-calaphus* was for this malicious Intelligence transform'd into a Toad. But *Jupiter*, in order to mitigate the Grief of *Ceres* for her Disappointment, granted that her Daugh-ter should Half the Year reside with her, and the other Half continue in Hell with her Husband. It is easy to see that this Part of the Fable alludes to the Corn, which must remain all the Winter hid in the Ground, in order to sprout forth in the Spring and produce the Harvest.

*Pluto* was extremely rever'd both amongst the *Greeks* and *Romans*. He had a magnificent Temple at *Pylos*, near which was a Mountain, that derived its Name from the Nymph *Menthe*, whom *Proserpine* out of Jealousy at *Pluto's* Familiarity with her, chang'd into the Herb call'd *Mint*. Near the River *Corellus* in *Boeotia* this Deity had also an Altar in common with *Pallas*, for some mystical Reason. The *Greeks* call'd him *Agelastus*, because all Mirth and Laughter were banish'd his Domi-nions; as also *Hades*, on Account of the Gloominess of

(2) In the Valley of *Enna*, near Mount *Ætna*.

his Dominions. Among the *Romans* he had the Name of *Februus*, from the Lustrations used at Funerals, and *Summanus*, because he was the chief of Ghosts, or rather the Prince of the infernal Deities. He was also called the Terrestrial or Infernal *Jupiter*.

His chief Festival was in *February*, and call'd *Charistia*, because Oblations were made for the Dead, at which Relations assisted, and all Quarrels were amicably adjusted. Black Bulls were the Victims offered up, and the Ceremonies were performed in the Night, it not being lawful to sacrifice to him in the Day-time (3).

*Pluto* is usually represented in an Ebony Chariot drawn by four black Horses, whose Names the Poets have been careful to transmit (4) to us. Sometimes he holds a Sceptre to denote his Power, at others a Wand, with which he commands and drives the Ghosts. *Homer* speaks of his Helmet, as having the Quality of rendering the Wearer invisible; and tells us that *Minerva* borrowed it when she fought against the *Trojans*, to be conceal'd from *Mars*.

Let us now seek the Mythology of the Fable in that Country where it first sprung, and we shall find that the mysterious Symbols of Truth became, in the Sequel, through Abuse, the very Sources of Idolatry and Error. *Pluto* was indeed the Funeral *Osiris* of the *Egyptians*. These People (5) every Year, at an appointed Season, assembled to mourn over and offer Sacrifices for their Dead. The Image that was expos'd, to denote the Approach of this Solemnity, had the Name of *Pelouta* (6) or the *Deliverance*, because they regarded the Death of the Good, as a Deliverance from Evil. This Figure was represented with a radiant Crown, his Body being entwined with a Serpent, accompanied with the Signs of the *Zodiac*, to signify the Duration of one Sun, or Solar Year.

(3) On Account of his Aversion from the Light.

(4) *Orphneus*, *Æthen*, *Nycteus*, and *Alester*.

(5) The *Jews* retain'd this Custom, as we find by the annual Lamentations of the Virgins over *Jephtha's* Daughter.

(6) From *Palat*, to free or deliver, comes *Peloutab*, Deliverance, which is easily by Corruption made *Pluto*.

## CHAP. XX. Of PROSERPIN.

**T**HIS Goddess was the Daughter of *Jupiter* and *Ceres*, and educated in *Sicily*; from whence she was stolen by *Pluto*, as is related in the preceding Article. Some say she was brought up with *Minerva* and *Diana*, and, being extremely beautiful, was courted both by *Mars* and *Apollo*, who could neither of them obtain her Mother's Consent. *Jupiter*, it is said, was more successful, and ravish'd her in the Form of a Dragon. The *Phœnicians*, on the other hand affirm with more Reason, that she was earlier known to them than to the *Greeks* or *Romans*; and that it was about 200 Years after the Time of *Moses*, that she was carried off by *Aidoneus* or *Orcus*, King of the *Molossians*.

*Jupiter*, on her Marriage with *Pluto*, gave her the Isle of *Sicily* as a Dowry; but she had not been long in the infernal Regions, when the Fame of her Charms induced *Theseus* and *Pirithous*, to form an Association to carry her off. They descended by way of *Tænarus*, but sitting to rest themselves on a Rock in the infernal Regions, they could not rise again, but continued fixed, till *Hercules* delivered *Theseus*, because his Crime consisted only in assisting his Friend, as bound by Oath (1); but *Pirithous* was left in Durance, because he had endangered himself through his own Wilfulness and Rashness.

Others make *Proserpine* the same with *Luna*, *Hecate* and *Diana*; the same Goddess being call'd *Luna* in Heaven, *Diana* on Earth, and *Hecate* in Hell, whence she had the Name of *Triformis* or *Tergamina*. The *Greeks* call'd her *Despoina*, or the Lady, on Account of her being Queen of the Dead. Dogs and barren Cows were the Sacrifices usually offered to her.

She is represented under the Form of a beautiful Woman enthron'd, having something stern and melancholy in her Aspect.

The mythological Sense of the Fable is this: The

(1) They agreed to assist each other in gaining a Mistress. *Pirithous* had helped *Theseus* to get *Helena*, who in return attended him in this Expedition.

Name of *Proserpine* or *Persephone*, among the Egyptians, was used to denote the Change produc'd in the Earth by the Deluge (2), which destroy'd its former Fertility, and rendered Tillage and Agriculture necessary to Mankind.

# C H A P. XXI. Of the *Infernal Regions*.

IT is evident that the Heathens had a Notion of future Punishments and Rewards, from the Descriptions their Poets have given of *Tartarus* and *Elysium*, though the whole is overloaded with Fiction. According to *Plato*, *Apollo* and *Ops* brought certain brazen Tablets from the *Hyperboreans* to *Delos*, describing the Court of *Pluto* as little inferior to that of *Jove*; but that the Approach to it was exceeding difficult on Account of the Rivers *Acheron*, *Cocytus*, *Styx* and *Phlegethon*, which it was necessary to pass in order to reach these infernal Regions.

*Acheron* was, according to some, the Son of *Titan* and *Terra*, or, as others say, born of *Ceres* in a Cave without a Father. The Reason assign'd for his being sent to Hell is, that he furnish'd the *Titans* with Water, during their War with the Gods. This shews it was a River, not a Person; but the Place of it is not ascertained. Some fixing it amongst the *Cimmerians* near Mount *Circe* (1), and in the Neighbourhood of *Cocytus*; others making it that sulphurous and stinking Lake near *Cape Misenum* in the Bay of *Naples* (2), and not a few tracing its Rise from the *Acherusian* Fen in *Epirus*, near the City of *Pandosia*; from whence it flows till it falls into the Gulf of *Ambracia*.

The next River of the *Plutonian* Mansions is *Styx*, but whether the Daughter of *Oceanus* or *Terra*, is uncertain. She was married to *Pallas* or *Piras*, by whom

(2) From *Peri*, Fruit, and *Patat*, to perish; comes *Perephattab*, or the *Fruit lost*. From *Peri*, Fruit, and *Saphon*, to hide, comes *Persephenab*, or the Corn destroy'd or hid.

(1) On the Coast of *Naples*.

(2) Near *Cuma*.



she had *Hydra*. To *Acheron* she bore *Victory*, who having assisted *Jupiter* against the *Giants*, he rewarded her Mother (3) with this Privilege; that the most solemn Oath amongst the Gods should be by her Deity; so that when any of them was suspected of Falshood, *Iris* was dispatch'd to bring the *Stygian Water* in a *Golden Cup*, and if the Person prov'd perjurd he was depriv'd for a Year of his *Nectar* and *Ambrosia*; and for nine Years more separated from the celestial Assembly. Some place *Styx* near the Lake of *Avernus* in *Italy*; others make it a Fountain near *Nonacris* in *Arcadia*, of so poisonous and cold a Nature, that it would dissolve all Metals (4), and could be contain'd in no Vessel.

*Cocytus* and *Phlegethon* are said to flow out of *Styx* by contrary Ways, and re-unite to increase the vast Channel of *Acheron*. The Waters of *Phlegethon* were represented as *Streams of Fire*, probably on Account of their hot and sulphurous Nature.

#### C H A P. XXII. Of the *Parcæ* or *Destinies*.

THESE infernal Deities who presided over human Life, were in Number *Three*, and had each their peculiar Province assign'd; *Clotbo* held the Distaff, *Lachesis* drew or spun off the Thread, and *Atropos* stood ready with her Scissars to cut it asunder.

These were three Sisters, as some say, the Daughters of *Jupiter* and *Themis*, and Sister to the *Horæ* or Hours; or, according to others, the Children of *Erebus* and *Nox*. They were Secretaries to the Gods, whose Decrees they wrote.

We are indebted to a late ingenious Writer for the true Mythology of these Characters. They were nothing more, originally, than the mystical Figures or Symbols which represented the Months of *January*, *February*, and *March*, amongst the *Egyptians*. They depictur'd

(3) Some say it was on her own Account, for discovering the Combination of the *Giants* against *Jupiter*.

(4) It is reported *Alexander* was poison'd with it at *Babylon*, and that it was carried for this Purpose in an *Ass's Hoof*.

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ELYSIUM & LETHE.

NIGHT.

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CHARON & CERBERUS.

THE HARPYES.

these in female Dresses, with the Instruments of Spinning and Weaving, which was the great Business carried on in that Season. These Images they call'd (1) *Parc*, which signifies *Linen Cloth*, to denote the Manufacture produc'd by this Industry. The *Greeks*, who knew nothing of the true Sense of these allegorical Figures, gave them a Turn suitable to their Genius, fertile in Fiction.

The *Parcæ* were described or represented in Robes of white, border'd with purple, and seated on Thrones, with Crowns on their Heads, compos'd of the Flowers of the *Narcissus*.

## C H A P. XXIII. Of the HARPIES.

THE next Group of Figures we meet in the shadowy Realms are the *Harpies*, who were Three in Number, *Celeno*, *Aello* and *Ocypete*, the Daughters of *Oceanus* and *Terra*. They liv'd in *Thrace*, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and long Claws. *Phineus*, King of *Arcadia*, for revealing the Mysteries of *Jupiter*, was so tormented by them, that he was ready to perish with Hunger, they devouring whatever was set before him, till the Sons of *Boreas*, who attended *Jason* in his Expedition to *Colchis*, delivered the good old King, and drove these Monsters to the Islands call'd *Echinades*, compelling them to swear to return no more.

This Fable is of the same Original with the former. During the Months of *April*, *May* and *June*, especially the two latter, *Egypt* was greatly subject to stormy Winds, which laid waste their Olive-Grounds, and brought numerous Swarms of Grasshoppers and other troublesome Insects from the Shores of the Red-sea, which did infinite Damage to the Country. The *Egyptians* therefore gave the *Isifes*, or Figures which proclaimed these three Months, a Female Face, with the Bodies and Claws of Birds, and call'd them *Harop* (2),

(1) From *Parc*, or *Parokett*, a Cloth, Curtain, or Sail.

(2) From *Haroph*, or *Harop*, a noxious Fly; or from *Arbeh*, a Locust.  
a Name



<sup>a</sup> Name which sufficiently denoted the true Sense of the Symbol. All this the *Greeks* realized, and embellished in their Way.

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C H A P. XXIV. Of CHARON and CERBERUS.

CHARON, according to *Hesiod's* Theogony, was the Son of *Erebus* and *Nox*, the Parents of the greatest Part of the infernal Monsters. His Post was to ferry the Souls of the deceas'd over the Waters of *Acheron*. His Fare was never under one Half-penny, nor exceeding Three, which were put in the Mouths of the Persons interr'd; for as to such Bodies as were denied Funeral Rites, their Ghosts were forc'd to wander a hundred Years on the Banks of the River [*Virgil's Æneid*, VI. 339] before they could be admitted to a Passage. The *Hermonienfes* alone claim'd a free Passage, because their Country lay so near Hell. Some mortal *Heroes* also, by the Favour of the Gods, were allowed to visit the infernal Realms, and return to Light; such as *Hercules*, *Orpheus*, *Ulysses*, *Theseus*, and *Æneas*.

This venerable Boatman of the lower World, is represented as a fat squalid old Man, with a bushy grey Beard and rheumy Eyes, his tattered Rags scarce covering his Nakedness. His Disposition is mention'd as rough and morose, treating all his Passengers with the same impartial Rudeness, without regard to Rank, Age, or Sex. We shall in the Sequel see that *Charon* was indeed a real Person, and justly merited this Character.

On the other Side *Acheron*, in a Den adjoining the Entrance of *Pluto's* Palace, was plac'd *Cerberus*, the three-headed Dog, born of *Typhon* and *Echidna*, the dreadful Mastiff, who guarded these gloomy Abodes. He fawn'd upon all who entered, but devoured all who attempted to get back; yet *Hercules* once mastered him, and dragged him up to Earth, where in struggling, a Foam dropp'd from his Mouth, which produc'd the poisonous Herb call'd *Aconite*, or Wolfbane.

*Hesiod* gives *Cerberus* 50 Heads, and some an 100 ;  
but

but he is more commonly represented with Three. As to the rest he had the Tail of a Dragon, and, instead of Hair, his Body was covered with Serpents of all Kinds. The Dreadfulness of his Bark or Howl [*Virgil's Æneid* VI. 417] and the intolerable Stench of his Breath, heighten'd the Deformity of the Picture, which of itself was sufficiently disagreeable.

## C H A P. XXV.

Of Nox, and her Progeny, DEATH, SLEEP, &c.

**N**OX was the most ancient of the Deities, and *Orpheus* ascribes to her the Generation of Gods and Men. She was even reckoned older than *Chaos*. She had a numerous Offspring of imaginary Children, as *Lyssa* or Madness; *Eris*, or Contention, *Death*, *Sleep*, and *Dreams*, all which she bore without a Father. From her Marriage with *Erebus* proceeded *Old Age*, *Labour*, *Love*, *Fear*, *Deceit*, *Emulation*, *Misery*, *Darkness*, *Complaint*, *Obstinacy*, and *Partiality*; *Want*, *Care*, *Disappointment*, *Disease*, *War*, and *Hunger*; in short, all the Evils which attend Life, and which wait round the Palace of *Pluto* to receive his Commands.

*Death* brings down all Mortals to the infernal Ferry. It is said that her Mother *Nox* bestow'd a peculiar Care on her Education, and that *Death* had a great Affection for her Brother *Somnus*, or Sleep, of whose Palace *Virgil* has given us a fine Description, *Æneid* VI. 893. *Somnus* had several Children, of whom *Morpheus* was the most remarkable for his satyrical Humour and excellent Talent in mimicking the Actions of Mankind.

Amongst the *Eleans*, the Goddess *Nox*, or Night, was represented by a Woman holding in each Hand a Boy asleep, with their Legs distorted; That in her Right was *White*, to signify Sleep, That in her Left *Black*, to figure or represent *Death*. The Sacrifice offer'd to her was a *Cock*, because of its Enmity to Darkness, and rejoicing at the Light. *Somnus* was usually represented with Wings, to denote his universal Sway.

## CHAP. XXVI.

*Of the Infernal Judges, MINOS, RHADAMANTHUS,  
and ÆACUS.*

THE Tribunal of the three inexorable Judges, who examine the Dead, and pass a final Sentence on departed Souls is placed in the infernal Regions, just at the Separation of the two Roads which lead to *Tartarus* and *Elysium*. The chief of these was *Minos*, the Son of *Jupiter* by *Europa*, and Brother of *Rhadamanthus* and *Sarpedon*. After his Father's Death, the *Cretans* would not admit him to succeed in the Kingdom, till praying to *Neptune* to give him a Sign, that God caused a Horse to rise out of the Sea, on which he obtain'd the Kingdom. Some think this alludes to his reducing these Islanders to Subjection, by Means of a powerful Fleet. It is added, that *Jove* kept him nine Years conceal'd in a Cave, to teach him Laws and the Art of Government.

*Rhadamanthus* his Brother was also a great Legislator. It is said that having kill'd his Brother, he fled to *Oechalia* in *Boeotia*, where he married *Alcmena*, the Widow of *Amphytrion*. His Province was to judge such as died impenitent.

*Æacus* was the Son of *Jupiter* by *Ægina*. When the Isle of *Ægina* (so call'd from his Mother) was depopulated by a Plague, his Father in Compassion to his Grief, chang'd all the Ants there into Men and Women. The Meaning of which Fable is, that when the Pyrates had depopulated the Country, and forc'd the People to fly to Caves, *Æacus* encourag'd them to come out, and by Commerce and Industry recover what they had lost. His Character for Justice was such, that in a Time of universal Drought, he was nominated by the Delphic Oracle to intercede with *Greece*, and his Prayer was answered.

*Rhadamanthus* and *Æacus* were only inferior Judges, the first of whom examined the *Asiaticks*, the latter the *Europeans*, and bore only plain Rods as a Mark of their Office. But all difficult Cases were referr'd to *Minos*, who

who sat over them with a Sceptre of Gold. Their Court was held in a large Meadow, call'd the *Field of Truth*. *Plato* and *Tully* add *Triptolemus* to these as a fourth Judge.

## C H A P. XXVII.

*Of TARTARUS, and the EUMENIDES or FURIES.*

**I**N the Recesses of the infernal Regions lay the Seat or Abode of the wicked Souls, call'd *Tartarus*, represented by the Poets, as a vast deep Pit, surrounded with Walls and Gates of Brass, and totally deprived of Light. This dreadful Prison is surrounded by the Waters of *Phlegethon*, which emit continual Flames. The Custody of the unfortunate Wretches doom'd to this Place of Punishment, is given to the *Eumenides*, or *Furies*, who are at once their Gaolers and Executioners.

The Names of these avengeful Sisters were *Tisiphone*, *Alecto*, and *Megæra*: but they went by the general Appellation of the *Furiæ*, on Account of the Rage and Distraction attending a guilty Conscience: Of *Erinnyæ* or *Erinnyes*, because of the Severity of their Punishment; and of *Eumenides*, because though cruel they were capable of Supplication, as *Orestes* found by following the Advice of *Pallas*. Their Birth is so differently related, that it is impossible to fix their Genealogy or Parentage. Indeed the *Theogony* of the *Greeks* and *Romans* requires an uncommon Clue to get out of the Labyrinth, which Fiction has contrived.

Though the *Furies* were implacable, they were susceptible of Love. We find an Instance of this in *Tisiphone*, who, growing enamoured with *Cythæron*, an amiable Youth, and fearing to affright him by her Form, got a third Person to disclose her Flame. He was so unhappy as to reject her Suit, on which she threw one of her Snakes at him, which twining round his Body strangled him. All the Consolation he had in Death was to be changed into a Mountain, which still bears his Name.

These Goddesses were so terrible, that it was in some Degree sacrilegious to invoke their Name. Yet however  
the



the Objects of Terror, they had their Temples, as at *Athens* near the *Areopagus*, at *Casina* in *Arcadia*, and at *Carmia* in *Peloponnesus*. But their highest Solemnities were at *Telphusia* in *Arcadia*, where their Priestesses went by the Name of *Hesychidæ*, and the Sacrifices were performed at Midnight, amidst a profound Silence, a black Ewe burnt whole being the Victim. No Wine was used in the Libations, but limpid Water, or a Liquor made of Honey; and the Wreaths were the Flowers of the *Narcissus* and *Crocus* intermix'd.

The Mythologists have assign'd each of these Tormentresses their particular Department. *Tisiphone* is said to punish the Sins arising from Hatred and Anger; *Megæra* those occasion'd by Envy; and *Alecto* the Crimes owing to Ambition and Lust. Some make but one Fury, call'd *Adraastia*, the Daughter of *Jupiter* and *Necessity*, and the Avenger of all Vice.

The *Furies* are depictur'd with Hair compos'd of Snakes, and Eyes inflam'd with Madness, carrying in one Hand Whips and Iron Chains, and, in the other, flaming Torches, yielding a dismal Light. Their Robes are black, and their Feet of Brass, to shew that their Pursuit, though slow, is steady and certain.

Is it possible to conceive, that after this solemn and horrid Representation, the *Eumenides* or *Furies*, should be quite harmless Beings? And the very Deforinities ascrib'd to them the Symbols of national Joy and Repose. The *Egyptians* used these Figures to denote the Three Months of Autumn. The Serpent was, with that People, the Hieroglyphick of Life and Happiness, the Torch was the publick Indication of a Sacrifice, and they plac'd two Quails at the Feet of the Figure to signify, that the general Security was owing to the Plenty of the Season. All this is elucidated by the Names of these visionary Beings, *Tisiphone* (1), *Alecto* (2), and *Megæra* (3); which

(1) From *Tsapheus* to inclose or to hide, and *Tseponeh*, the Time of putting the Wine into Pitchers.

(2) From *Leket*, to gather.

(3) From *Migera*, the sinking of the Dregs, or the clarifying the Wine.

are all deriv'd from Circumstances relating to the Vintage.

## C H A P. XXVIII.

*Of the fabulous Persons punished in TARTARUS.*

THE Poets, in order to people this dismal Region, have plac'd here the *Giants* or *Titans*, who rebell'd against *Jupiter*, and who are bound in everlasting Chains. They also mention several other notorious Criminals condemned to suffer here, the chief of whom follow :

*Tityus* was the Son of *Jupiter* and *Elara*, Daughter of the River *Orchomenius* in *Thessaly*. His Father apprehensive of *Juno's* Jealousy, it is said, conceal'd him in the Earth, where he grew to a monstrous Bulk. He resided in *Panopæa*, where he became formidable for Rapine and Cruelty, till *Apollo* kill'd him for endeavouring to ravish *Latona*, though others say he was slain by *Diana* for an Attempt on her Chastity. He was next sent to *Tartarus*, and chain'd down on his Back, his Body taking up such a Compass as to cover nine Acres. In this Posture two Vultures continually prey'd on his Liver, which still grew again as fast as it was consum'd.

*Pblegyas* was the Son of *Mars*, and King of the *Lapithæ*, a People of *Thessaly*: *Apollo* having debauched his Daughter *Coronis*, to revenge the Injury he set fire to the Temple of *Delphos*, for which Sacrilege that God killed him with his Arrows, and thrust him into *Tartarus*, where he is sentenced to sit under a huge Rock, which hanging over his Head threatens him with perpetual Destruction.

*Ixion* was the Son of *Mars* and *Pisidice*, or, as others say, of *Æthon* and *Pisone*. Having married *Dia*, the Daughter of *Dioneus*, he promised very considerable Presents to her Father for his Consent ; but to elude the Performance, he invited him to a Feast, and murdered him: Stung with Remorse for the Crime he run mad, so that *Jupiter* in Compassion not only forgave him, but took him up into Heaven, where he had the Impiety to endeavour

endeavour to corrupt *Juno*. *Jupiter* to be the better assur'd of his Wickedness, form'd a Cloud in the Shape of his Wife, upon which *Ixion* begat the *Centaurs*. But boasting of his Happiness, *Jove* hurl'd him down to *Tartarus*, where he lies fix'd on a Wheel encompass'd with Serpents, and which turns without ceasing.

*Sisyphus* was a Descendant of *Æolus*, and married *Me-  
rope*, one of the *Pleiades*, who bore him *Glaucus*. His Residence was at *Epyra* in *Peleponnesus*, and he was a crafty Man. The Reasons given for his Punishment are various, though all the Poets agree as to its Nature, which was to roll a great Stone to the Top of a Hill, from whence it constantly fell down again, so that his Labour was incessantly renewed (1).

*Tantalus*, a *Phrygian* Monarch, the Son of *Jupiter*, and the Nymph *Plota*, had the Impiety, in an Entertainment he gave the Gods, to kill his Son *Pelops*, and serve him up as one of the Dishes. All the Deities perceived the Fraud but *Ceres*, who eat one of his Shoulders; but in Compassion to his Fate, she restor'd him to Life by boiling him in a Cauldron, and gave him an Ivory Arm to supply the Defect. The Crime of the Father did not pass unpunished. He was plac'd in *Tartarus*, where he was afflicted with eternal Thirst and Hunger, having Water and the most delicious Fruits still within his Reach; but not being able to taste either, because they vanish'd before his Touch. *Ovid* IV. 445.

*Salmonesus*, King of *Elis* [*Virgil*, *Æn.* VI. 585.] had the Presumption to personate *Jupiter*, by driving a Chariot over a Bridge of Brass, and casting flaming Torches amongst the Spectators, to imitate Thunder and Lightning. For this he was doom'd to the Tortures of this infernal Dungeon.

The *Belides* complete this fabulous Catalogue. They were the Daughters of *Danaus*, King of the *Argives*, the Son of *Belus*, who was cotemporary with *Cecrops*, King of *Athens*. This Prince, who came from *Egypt* into *Greece*, expell'd *Sthenelus*, King of the *Argives*, out of

(1) Some make *Sisyphus* a *Trojan* Secretary, who was punished for discovering Secrets of State. Others say he was a notorious Robber, kill'd by *Theseus*.

his Kingdom, and by different Wives had these fifty Sisters. His Brother *Egyptus*, with whom he had some Difference, propos'd a Reconciliation, by marrying his fifty Sons with their fair Cousin-germans. The Wedding was agreed, but *Danaus* perfidiously directed each of his Daughters to murder their Husbands on the Marriage Night. *Hypermnestra* alone suffer'd *Lynceus* to escape to *Lyrcea* near *Argos* (1). The *Belides*, for this unnatural Crime, were condemned to draw Water out of a Well with Sieves, and pour it into a certain Vessel; so that their Labour was without End or Success.

C H A P. XXIX. *Of the Elysian Fields, and Lethe.*

BY Way of Contrast to *Tartarus*, or the Prison of the Wicked, let us place the *Elysian Fields*, or the happy Abodes of the Just and Good, of which *Virgil*, of all the ancient Poets, has given us the most agreeable Picture, *Virgil's Æneid* VI. 635. It were endless to give all the Variety of Descriptions which a Subject of this Nature affords room for. An eternal Spring of Flowers and Verdure, a Sky always serene, and fann'd by ambrosial Breezes, an universal Harmony and uninterrupted Joy embalm'd these delightful Regions. But at the End of a certain Period, the Souls plac'd here returned to the World to re-animate new Bodies, before which they were oblig'd to drink at the River *Lethe* (2), whose Waters had the Virtue to create an Oblivion of all that had pass'd in the former Part of their Lives.

To illustrate all this complex'd Chaos of a Fable, let us once more have Recourse to the *Egyptian* Mythology, where we shall find the whole Secret of *Tartarus* and the *Elysian Fields* unravelled. There was near each of the *Egyptian* Towns a certain Ground appointed for a common Burial-place. That at *Memphis*, as describ'd by *Diodorus*, lay on the other Side of the Lake *Acherusia* (3)

(1) He afterwards dethron'd *Danaus*.

(2) Απο της λήθης, from Oblivion.

(3) From *Acharei*, after; and *ish*, Man; comes *Achariish*, or the last State of Man, or *Acheron*, that is, the ultimate Condition.



to the Shore of which the deceas'd Person was brought, and set before a Tribunal of Judges appointed to examine into his Conduct. If he had not paid his Debts his Body was delivered to his Creditors, till his Relations releas'd it, by collecting the Sums due. If he had not faithfully observ'd the Laws, his Body was left unburied, or probably thrown into a kind of common Shore call'd *Tartarus* (3). The same Historian informs us, that near *Memphis* there was a leaking Vessel into which they incessantly pour'd *Nile* Water, which Circumstance gives ground to imagine, that the Place where unburied Bodies were cast out, was surrounded with Emblems expressive of Torture or Remorse, such as a Man tied on a Wheel always in Motion; another whose Heart was the Prey of a Vulture; and a third rolling a Stone up a Hill with fruitless Toil. Hence the Fables of *Ixion*, *Prometheus*, and *Sisyphus*.

When no Accuser appear'd against the Deceas'd, or the Accuser was convicted of Falshood, they ceased to lament him, and his Panegyric was made; after which he was delivered to a certain severe Ferryman, who, by order of the Judges, and never without it, receiv'd the Body into his Boat (4) and transported it across the Lake to a Plain embellish'd with Groves, Brooks, and other rural Ornaments. This Place was call'd *Elizout* (5), or the *Habitation of Joy*. At the Entrance of it was posited the Figure of a Dog with three Pair of Jaws, which they call'd *Cerberus* (6); and the Ceremony of Interment was ended by thrice (7) sprinkling Sand over the Aperture of the Vault, and thrice bidding the Deceas'd *Adieu*. All these wise Symbols, address'd as so many Instructions to the People, became the Sources of end-

(3) From the *Chaldaick Tarah*, *Admonition*, doubled comes *Tartarah*, or *Tartarus*, that is, an extraordinary Warning.

(4) Sometimes the Judges denied even their Kings Funeral Rites on Account of their Misgovernment.

(5) From *Elizout*, full Satisfaction, or a Place of Repose and Joy.

(6) They plac'd this Image on Account of that Animal's known Fidelity to Man. The three Heads denoted the three Funeral Cries over the Corpse, which is the Meaning of the Name, from *Ceri* or *Cri*, an Exclamation; and *Ber*, the Grave or Vault, comes *Cerber* or *Cerberus*, the Cries of the Grave.

(7) *Injecto ter pulvere*. Horace, Book I. Ode 28. l. 36.

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less Fiction when transplanted to *Greece* and *Rome*. The *Egyptians* regarded Death as a Deliverance (8). The Boat of Transportation they call'd *Beris* (9), or Tranquillity; and the Waterman, who was impartial in the just Execution of his Office, they stil'd *Charon*, which signifies Inflexibility or Wrath.

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C H A P. XXX. Of APOLLO.

**T**HIS Deity makes one of the most conspicuous Figures in the Heathen Theology, indeed not unjustly, from the glorious Attributes ascrib'd to him of being the God of *Light*, *Medicine*, *Versè* and *Prophecy*. *Tully* mentions four of this Name, the most ancient of whom was the Son of *Vulcan*, and tutelary God of the *Athenians*; the second a Son of *Corybas*, and born in *Crete*; the third an *Arcadian*, call'd *Nomion*, from his being a great Legislator; and the last, to whom the greatest Honour is ascribed, the Son of *Jupiter* and *Latona* (1), whose Beauty having gained the Affection of the King of the Gods, *Juno*, on her discovering her Pregnancy, drove her out of Heaven, and commanded the Serpent *Pytho* to destroy her, from whose Pursuit *Latona* fled to the Isle of *Delos* in the Shape of a Quail (2), where she was delivered of Twins, call'd *Diana* and *Apollo*, the latter of whom, soon after his Birth, destroy'd the Monster *Pytho* with his Arrows (3), though some defer the Time of this Victory till he came to riper Years. But *Latona's* Troubles did not end here, for flying into *Lycia* with her Children, she was denied the Water of the Fountain *Mela*, by the Shepherd *Niocles* and his Clowns, upon which she turn'd them into *Frogs*.

(8) They call'd it *Pelutah*, Alleviation or Deliverance. *Horace* has the same Thought.

*Levare functum pauperem Laboribus.* Book II. Ode 18. l. 9.

(9) From *Beris*, Quiet, Serenity; whence *Diodorus Siculus* calls *Charon's* Bark *Beris*.

(1) The Daughter of *Cæus*, the *Titan*, and *Phæbe*.

(2) Whence the Isle was call'd *Ortygia*, though some say that *Neptune* rais'd it out of the Sea to give her Refuge.

(3) Some assert that *Diana* assisted him in this Fight.

After



After settling her Son *Apollo* in *Lycia*, she return'd to *Delos*, and *Diana* went to reside in *Crete*.

The Adventures of *Apollo* are pretty numerous. The most remarkable are, his Quarrels with *Jupiter* on Account of the Death of his Son *Æsculapius*, kill'd by that Deity on the Complaint of *Pluto*, that he decreas'd the Number of the Dead by the Cures he perform'd. *Apollo*, to revenge this Injury, kill'd the *Cyclops*, who forg'd *Jove's* Thunderbolts, for which he was banished Heaven; and endur'd great Sufferings on Earth, being forc'd to hire himself as a Shepherd to (4) *Admetus*, King of *Theffaly*, during his exercising which Office he is said to have invented the Lyre or Lute, to sooth his Trouble. In this Retirement an odd Incident happened to him; *Mercury* was born in the Morning, by Noon he had learn'd Musick, and compos'd the *Testudo*, and in the Evening coming to *Apollo* he so amus'd him with this new Instrument, that he found an Opportunity to steal his Cattle. *Apollo* discovering the Theft, and insisting on Restitution, the sly Deity stole his Bow and Arrows; so that he was forc'd to change his Retirement into Laughter (5).

From *Theffaly*, *Apollo* remov'd to *Sparta*, and settled near the River *Eurotas*, where he fell in Love with a fair Boy call'd *Hyacinthus*, with whom being at Play, *Zephyrus*, through Envy, blew *Apollo's* Quoit at his Head, and kill'd him on the Spot. To preserve his Memory, the God from his Blood rais'd the Flower which bears his Name (6). Though, according to others, he only ting'd with it the Violet (which was white before) into a Purple. *Ovid* has given us this Story with his usual Art (7).

Cypa-

(4) Some give this History another Turn, and tell us that *Apollus* being King of the *Arcadians*, and depos'd for his Tyranny, fled to *Admetus*, who gave him the Command of the Country lying near the River *Amphrysus*, inhabited by *Shepherds*.

(5) *Te Boves olim, nisi reddidisses*  
*Per dolum amotas, puerum minaci*  
*Voce dum terret, Viduus Pharetra*  
*Risit Apollo.*

*Horat. Lib. I. Ode X. l. 9.*

(6) The *Hyacinth* or *Violet*.

(7) *Talia dum vero memorantur Apollinis ore,*

*Est*

*Cyparissus*, a beautiful Boy, a Favourite of *Apollo*, being excessively griev'd for the Death of a Fawn or Deer he lov'd, was chang'd by him to a *Cypress-tree*, which is since sacred to funeral Rites.

*Apollo* next visited *Laomedon*, King of *Troy*, where finding *Neptune* in the same Condition with himself, and exil'd from Heaven, they agreed with that King to furnish Bricks to build the Walls of his Capital; but being cheated of their promised Reward, *Apollo* sent a Pestilence, which made great Havock. He also assisted *Alcathous* in building a Labyrinth, in which was a Stone on which he us'd to reposit his *Lyre*, and which emitted an harmonious Sound on the slightest Stroke.

Though *Apollo* was distinguished for his Excellency in Musick, yet he was extremely jealous of Rivalship on this Head. It was on this Account the Muses were under his immediate Protection (8), and the Grasshopper was consecrated to him by the *Athenians* on Account of its Harmony (9). We find *Midas*, King of *Phrygia*, being constituted Judge between him and *Pan*, who pretended to vie with him for Harmony, and giving Judgment for the latter, rewarded with a Pair of As's Ears, to point out his bad Taste (10). *Ovid* has describ'd this Story in an agreeable Manner. *Linus*, who excell'd all Mortals in Musick, presuming to sing with *Apollo*, was punished with Death; nor did *Marsyas*, the Satyr, escape much better; for having found a Flute or Pipe which *Minerva* threw away (11) he had the Vanity to dispute the Prize with *Apollo*, who being decreed Victor, hung up his Antagonist on the next Pine-tree, and flea'd

*Ecce Cruor, qui fusus humi signaverat Herbam,  
Desinit esse Cruor; — Tyrioque nitentior Ostro  
Flos oritur, formamque capit quam Lilia; Si non  
Purpureus color huic, Argenteus esset in illis.*

*Ovid Metamorph. Lib. X. 209.*

(8) He was the President of the Muses, as the God of Poetry.

(9) The *Grecian* Poets celebrate the Grasshopper as a very musical Insect, that sings amongst the highest Branches of the Trees; so that it must have been a very different Creature from the Grasshopper known to us. See the Notes in *Cooke's Hesiod*.

(10) *Ovid*, Book XI. Fab. III. l. 95.

(11) Because, as she blew it, seeing herself in a Fountain, she found it deform'd her Face.

him

him alive; but afterwards changed him into a River, which falls into the *Meander*.

This Deity was so skill'd in the Bow, that his Arrows were always fatal. *Python* and the *Cyclops* experienc'd their Force. When the Giant *Tityus* endeavour'd to ravish *Diana*, he transfix'd and threw him into Hell, where two Vultures prey on his Liver. *Niobe*, the Daughter of *Tantalus*, and Wife of *Amphion*, being happy in seven Sons, and as many Daughters, was so foolish as to prefer herself to *Latona*. This so enrag'd *Apollo* and *Diana*, that the former slew her Sons with his Darts, and the latter kill'd her Daughters in the Embraces of their Mother, whom *Jupiter* in Compassion to her incessant Grief, turn'd into a Stone, which still emits Moisture instead of Tears (12).

The true Meaning of the Fable of *Niobe* is this; it signify'd the annual Inundation of *Egypt*. The Affront she offered to *Latona* was a Symbol to denote the Necessity she laid that People under of retreating to the higher Grounds. The 14 Children of *Niobe* are the 14 Cubits, that marked the Increase of the *Nile* (13). *Apollo* and *Diana* killing them with their Arrows, represents Labour and Industry overcoming their Difficulties, after the Retreat of the Flood. *Niobe's* being turned to a Stone was owing to an Equivocation. The Continuance of *Niobe* was the Preservation of *Egypt*. But the Word *Selau*, which signify'd Safety, by a small Alteration (*Selaw*) expressed a Stone. Thus *Niobe* became a real Person metamorphos'd to a Rock.

*Apollo* resembled his Father *Jupiter*, in his great Propensity to Love. He spent some Time with *Venus* in the Isle of *Rhodes*, and during their Interview it is said the Sky rain'd Gold, and the Earth was covered with Lilies and Roses. His most celebrated Amour was with *Daphne*, (the Daughter of the River *Peneus*,) a Virgin of *Thessaly*, who was herself prepossessed in Favour of *Leucippus*, a Youth of her own Age. *Apollo*, to be reveng'd on his Rival, put it in his Head to disguise himself amongst

(12) *Ovid*, Book VI. l. 310.

(13) The Statue of *Nile*, in the *Thilleries* at *Paris*, has 14 Children plac'd by it, to denote these Cubits.

the Virgins who went a Bathing, who discovering the Deceit stabb'd him. After this the God pursued *Daphne*; who flying to preserve her Chastity, on her Intreaties to the Gods, was changed into a *Laurel* (14); whose Leaves *Apollo* immediately consecrated to bind his Temples, and made that Tree the Reward of Poetry.

The Nymph *Bolina*, rather than yield to his Suit, threw herself into the Sea, for which he render'd her immortal: Nor was he more successful in his Courtship of the Nymph *Castalia*, who vanish'd from him in the Form of a Fountain, which was afterwards sacred to the Muses (15). He debauch'd *Leucothoe*, Daughter of *Orchamus* King of *Babylon*, in the Shape of her Mother *Eurynome*: *Clytie* her Sister jealous of her Happiness discover'd the Amour to their Father, who order'd *Leucothoe* to be buried alive; but her Lover in Pity to her Fate pour'd Nectar on the Grave, which turn'd her Body into the Tree, which weeps the Gum call'd *Frankincense*: He then abandon'd *Clytie*, who pin'd away, continually looking on the Sun, till she became the *Heliotrope* or Sun-Flower (16).

Of the Children of *Apollo* we shall speak more at large in the following Section.

*Apollo* had a great Variety of Names, either taken from his principal Attributes, or the chief Places where he was worshipp'd. He was call'd *Phæbus*, on account of his *Splendor*; and *Delius*, either for his revealing Things conceal'd, or his being born at *Delos*: He was stil'd *Pæan*, from his killing the *Python* (17); *Nomius* and *Agræus*, from his making Laws and feeding Cattle; and *Cynthius*, from Mount *Cynthus* in *Delos*. The *Latins* called him *Sol*.

The principal Places, where he was worshipp'd, were

(14) *Ovid*, Book I. 550.

—grasping at empty Praise  
He snatch'd at Love, and fill'd his Arms with Bays.

Waller.

(15) Thence call'd the *Castalian* Sisters.

(16) *Ovid*, Book IV. 196.

(17) During this Action, it is said, his Mother *Latona* and *Diana* encourag'd him with crying out *Io Pæan! Io Pæan!* which Words were afterwards us'd in all Triumphs and Ovations.

D

*Chrysus,*



*Chrysus*, *Tenedos*, *Cylla*, *Cyrrha*, *Patraea*, *Claros*, *Abæa* a City in *Lycia*; at *Miletus*, and amongst the *Mæonians*; from all which Places he was denominated. He had an Oracle and Temple at *Tegyra*, near which were Two remarkable Fountains, call'd the *Palm* and the *Olive*, on account of the Sweetness and Transparency of the Water. He had an Oracle at *Delos* for Six Months in the Summer Season, which for the rest of the Year was removed to *Patara* in *Lycia*; and these Removals were made with great Solemnity. But his most celebrated Temple was *Delphos* (18), the Original of which was thus: *Apollo*, being instructed in the Art of Divination by *Pan* the Son of *Jupiter* and the Nymph *Thymbris*, went to this Oracle, where at that Time *Themis* gave her Answers; but the Serpent *Python* hindering him from approaching the Oracle, he slew him and so took Possession of it. His Temple here in Process of Time became so frequented, that it was called the *Oracle of the Earth*; and all the Nations and Princes in the World vied with each other, in their Munificence to it: *Cræsus* King of *Lydia* gave at one Time a Thousand Talents of Gold, to make an Altar there: *Phalaris* the Tyrant of *Agrigentum* presented it a brazen Bull, a Master-piece of Art. The Responses here were delivered by a Virgin Priestess (19) call'd *Pythia* or *Phæbas*, plac'd on a *Tripes* (20) or Stool with three Feet, call'd also *Cortina*, from the Skin of the *Python* with which it was cover'd. It is uncertain, after what Manner these Oracles were deliver'd; though *Cicero* supposes the *Pythonefs* was inspir'd, or rather intoxicated, by certain Vapours which ascended from the Cave. In *Italy*, *Apollo* had a celebrated Shrine at Mount *Soracte*; where his Priests were so remarkable for Sanctity, that (it is said) they could walk on burning

(18) In *Bæstia*, suppos'd by the Antients to lye in the Centre of the World; because *Jupiter* having at one Time sent out two Eagles, one to the West and the other Eastward, they met here; in Memory of which a golden Eagle was deposited in the Temple.

(19) Some say, that the *Pythonefs* being once debauched, the Oracles were afterwards delivered by an old Woman in the Dress of a young Maid.

(20) Authors vary as to the *Tripes*, some making it a Vessel in which the Priestess bath'd.

Coals unhurt. The *Romans* erected him many Temples. After the Battle of *Actium*, which decided the Fate of the World and secured the Empire to *Augustus*, this Prince not only built him a Chapel on that Promontory, and renew'd the solemn Games to him; but soon after rais'd a most magnificent Temple to him on Mount *Palatine* in *Rome*, the whole of *Clarian Marble*: The Gates were of Ivory exquisitely carved, and over the Frontispiece was the Solar Chariot and Horses of massy Gold: The Portico contained a noble Library of the *Greek* and *Latin* Authors: Within, the Place was decorated with noble Paintings, and a Statue of the God by the famous *Scopas*, attended by a Gigantic Figure in Brass Fifty Feet high. In the Area were four Brazen Cows, representing the Daughters of *Prætus* King of the *Argives* (21) who were changed into that Form for presuming to rival *Juno* in Beauty: These Statues were wrought by *Myron*.

The usual Sacrifices to *Apollo* were *Lambs*, *Bulls*, and *Oxen*. The Animals sacred to him were, the *Wolf*, for his acuteness of Sight; the *Crow*, for her Augury or foretelling the Weather; the *Swan*, for its divining its own Death; the *Hawk*, for its Boldness in Flight; and the *Cock*, for its foretelling Sun-rise: The *Grass-hopper* was also reckoned agreeable to him, on account of its Musick. Of Trees, the *Laurel*, *Palm*, *Olive*, and *Juniper*, were most in Esteem with him. All young Men, when their Beards grew, consecrated their Locks in his Temple, as the Virgins did theirs in the Temple of *Diana*.

The four great Attributes of *Apollo* were, *Divination*, *Healing*, *Musick*, and *Archery*; all which manifestly refer to the *Sun*. Light dispelling Darkness is a strong Emblem of Truth dissipating Ignorance: What conduces more to Life and Health, than the Solar Warmth? Or can there be a juster Symbol of the Planetary Har-

(21) The *Præitides* (*Mera*, *Euryale*, *Lysippe*, and *Iphianassa*) were not transformed, but seized with a Madness which made them imagine they were Cows; of which they were cured by *Melampus*, the Son of *Amythaon* and *Derippe*. *Virgil* Ecl. VI. 48. and *Ovid*. Book XV. 325.

mony, than *Apollo's* (22) Lyre? As his Darts are said to have destroy'd the Monster *Python*, so his Rays dry up the noxious Moisture, which is pernicious to Vegetation and Fruitfulness.

The *Persians*, who had a high Veneration for this Planet, adored it by the Names of *Mithras* and *Oromasdes*. The *Egyptians* worshipped him by those of *Osiris* and *Orus*, and from their Antiquities let us now seek some Illustration of the Birth and Adventures of *Apollo*.

The *Isis*, which pointed out the *Neomenia* or Monthly Festival before their annual Inundation, was the symbolical Figure of a Creature, with the upper Part of a Woman, and the hinder of a Lizard, placed in a reclining Posture: This they called *Leto* (23); and used it to signify to the People the Necessity of laying in the Provisions of *Olives*, *parched Corn*, and such other Kinds of dry Food, for their Subsistence during the Flood. Now, when the Waters of the *Nile* decreased time enough to allow them a Month before the Entrance of the Sun into *Sagittarius*, the *Egyptian* Farmer was sure of Leisure enough to survey and sow his Ground, and of remaining in absolute Security till Harvest: This Conquest of the *Nile* was represented by an *Orus* or Image, armed with Arrows, and subduing the Monster *Python*. This they called *Ores* (24) or *Apollo* (25): The Figure of *Isis* above-mentioned they also styl'd *Deione* or *Diana* (26); and they placed in her Hand the *Quail*, a Bird, which with them was the Emblem of Security (27).

These Emblems, carried by the *Phœnicians* into *Greece*, gave Rise to all the Fable of *Latona*, persecuted by the *Python*, and flying to *Delos* in the Form of a Quail; where she bore *Orus* and *Dione*, or *Apollo* and

(22) The seven Strings of which are said to represent the seven Planets.

(23) From *Leto*, or *Letoab*, a Lizard.

(24) From *Hores*, the Destroyer or Waster.

(25) *Apollo* signifies the same.

(26) From *Dei* Sufficiency, comes *Deione* Abundance.

(27) *Selave* in the *Phœnician* signifies Security, as also a Quail; hence they used the Quail to signify the Thing. The *Latin* Words *Salus* and *Salvus* are derived from hence.

*Diana*.

*Diana*. Thus (as on former Occasions) the Hieroglyphicks, only designed to point out the regular Festivals and to instruct the People in what they were to do, became in the End the Objects of a senseless and gross Idolatry.

When *Tyre* was besieged by *Alexander*, the Citizens bound the Statue of *Apollo* with Chains of Gold; but when that Conqueror took the Place, he releas'd the Deity; who thence obtained the Name of *Philastrus*, or the Friend of *Alexander*. At *Rhodes*, where he was worshipped in a peculiar Manner, there was a Colossal Image of him at the Mouth of the Harbour, Seventy Cubits high (28).

*Phæbus* (29) was very differently represented in different Countries and Times, according to the Character he assumed. To depicture the Sun the *Persians* used a Figure with the Head of a Lion, covered with a *Tiara*, in the *Persian* Garb, and holding a mad Bull by the Horns; a Symbol plainly of *Egyptian* Original. The latter People expressed him, sometimes by a Circle with Rays; at other Times by a Sceptre, with an Eye over it.

Under the Character of the Sun, *Apollo* was depicted in a Chariot drawn by Four Horses, whose Names the Poets have taken Care to give us as well as those of *Pluto* (30). The Poets feign'd, that he went each Night to Rest with *Thetis* in the Ocean, and that the next Morning the Hours got ready his Horses for him to renew his Course, and unbarr'd the Gates of Day. It is no wonder they have been lavish on a Subject, which affords such extensive Room for the Imagination to display itself, as the Beauties of the Sun-rising. When represented as *Liber Pater* (31), he bore a Shield, to shew

(28) We shall speak of this hereafter.

(29) From *Phæb*, the Source, and *eb* the Overflowing, or the Source of the Inundation; the *Egyptians* expressing the annual Excess of the *Nile* by a Sun with a River proceeding from its Mouth.

(30) *Pyræis*, *Eous*, *Æthen*, *Phlegon*. *Ovid*. Book II. 153.

(31) *Virgil* gives him this Name, in his First *Georgic*, l. 5.

— *Vox*, *O clarissima Mundi*

*Lumina*, *labentem cælo qui ducitis annum*,

*Liber & alma Ceres*.



his Protection of Mankind. At other Times he was drawn as a beardless Youth, his Locks dishevell'd, and crown'd with Laurel holding a Bow and Arrows in his Right-Hand, and the Lyre in his Left. The Palace of the Sun has been admirably describ'd by *Ovid*, as well as his Car, in the second Book of his *Metamorphosis*.

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C H A P. XXXI. *Of the Sons or Offspring of Apollo, Æsculapius, Phaeton, Orpheus, Idmon, Aristæus, &c.*

**A**S *Apollo* was a very gallant Deity, so he had a very numerous Issue; of which it is necessary to give some Account, as they make a considerable Figure in poetical History. The first and most noted of his Sons was *Æsculapius*, whom he had by the Nymph *Coronis*. Some say, that *Apollo* shot *Coronis*, when big with Child of him, on account of her Infidelity; but repenting of the Fact saved the Infant, and gave him to *Chiron* to be instructed (1) in Physick. Others report, that as her Father (*Phlegyas* King of the *Lapithæ*) was carrying her with him into *Peloponnesus*, her Pains surpriz'd her on the Confines of *Epidauria*, where, to conceal her Shame, she expos'd the Infant on a Mountain. However this be, under the Care of his new Master he made such a Progress in the Medical Art, as gain'd him a high Reputation; so that he was even reported to raise the Dead: His first Cures were wrought upon *Ascle* King of *Epidaurus*, and *Læus* King of *Daunia*, which last was troubled with sore Eyes. In short, his Success was so great, that *Pluto* seeing the Number of his Ghosts daily decrease complain'd to *Jupiter*, who killed him with his Thunder-bolts.

*Cicero* reckons up Three of this Name. The First, the Son of *Apollo*, worshipp'd in *Arcadia*, who invented the Probe and Bandages for Wounds; the Second, the

(1) *Ovid* (who relates the Story of *Coronis* in his fanciful Way) tells us, that *Corvus* or the Raven, that discovered her Amour, had his Feathers changed by *Apollo* from Black to White. *Metamorph.* Book II. 542.

Brother of *Mercury*, kill'd by Lightning; and the Third, the Son of *Arfippus* and *Arfione*, who first taught the Art of Tooth-drawing and Purging: Others make *Æsculapius* an *Egyptian* King of *Memphis*, antecedent by a thousand Years to the *Æsculapius* of the *Greeks*. The *Romans* number'd him amongst the *Dii Adscititii*, or such as were rais'd to Heaven by their Merit; as *Hercules*, *Castor* and *Pollux*, &c.

*Æsculapius* had divine Honours first assign'd him in *Greece*. His chief Temples were at *Pergamus*, *Smyrna*, *Trica* a City of *Ionia*, and the Isle of *Coos*; in all which votive Tablets were hung up (2), shewing the Diseases cur'd by his Assistance, but his most famous Shrine was at *Epidaurus*; where, in his native Grove, solemn Games were every Five Years celebrated in the Spring to his Honour, exactly Nine Days after the *Isthmian* Games at *Corinth*.

The *Romans* grew acquainted with him by an Accident: A Plague happening in *Italy*, the Oracle was consulted, and the Reply was, that they should fetch the God *Æsculapius* from *Epidaurus*. An Embassy was appointed of ten Senators, at the Head of whom was *Q. Ogulnius*: These Deputies on their Arrival visiting the Temple of the God, a huge Serpent came from under the Altar, and crossing the City went directly to their Ship and lay down in the Cabin of *Ogulnius*; upon which they set sail immediately, and arriving in the *Tiber*, the Serpent quitted the Ship, and retired to a little Island opposite the City, where a Temple was erected to the God, and the Pestilence ceas'd.

The Animals sacred to *Æsculapius* were the Goat; some say, on account of her nursing him; others, because this Creature is unhealthy, as labouring under a perpetual Fever: The Dog and the Cock were sacred to him, on account of their Fidelity and Vigilance: The Raven was also devoted him, for its Forecast, and being skill'd in Divination. Authors are not agreed, as to his being the Inventor of Physick; some affirming, he only perfected that Part which relates to the Regimen of the Sick.

(2) From these Tablets, or votive Inscriptions, *Hippocrates* is said to have collected his Aphorisms.

Let us now seek for the Origin of this Fable. The publick Sign or Symbol, expos'd by the *Egyptians* in their Assemblies to warn the People to mark the Depth of the Inundation in order to regulate their Ploughing accordingly, was the Figure of a Man with a Dog's Head, carrying a Pole with Serpents twisted round it; to which they gave the Names of *Anubis* (3), *Tabant* (4), and *Æsculapius* (5). In Process of Time they made use of this Representation for a real King, who by the Study of Physick sought the Preservation of his Subjects. Thus the Dog and the Serpent became the Characteristicks of *Æsculapius* amongst the *Romans* and *Greeks*, who were entirely Strangers to the original Meaning of these Hieroglyphicks.

*Æsculapius* had by his Wife *Epione* two Sons, *Machaon* and *Podalirius*, both skill'd in Chirurgery, and mentioned by *Homer* as present at the Siege of *Troy* and very serviceable to the *Greeks*. He had also two Daughters called *Hygiea* and *Jaso*.

This Deity is represented in different Attitudes. At *Epidaurus* his Statue was of Gold and Ivory (6), seated on a Throne of the same Materials; having a knotty Stick in one Hand, the other entwined with a *Serpent*; his Head crowned with Rays, his Beard long, and a Dog lying at his Feet. The *Pbliasians* depicted him as beardless; and the *Romans* crown'd him with Laurel, to denote his Descent from *Apollo*. The Knots in his Staff signify the Difficulties, which occur in the Study of Medicine.

*Phaeton* was the Son of *Apollo* and the Nymph *Chymene*. Having a Dispute with *Epaphus* the Son of *Jupiter* and *Io*, the latter upbraided him, that he was not really the Son of *Apollo*, and that his Mother only made use of that Pretence to cover her Infamy. The Youth, fired

(3) From *Hannebeach*, which in *Phœnician* signifies the Barker or Warner, — *Anubis*.

(4) The Word *Tayant* signifies the Dog.

(5) From *Aish* Man and *Caleph* Dog, comes *Æscaleph* the Man-Dog, or *Æsculapius*.

(6) This Image was the Work of *Thrasymedes* the Son of *Arigæotus*, a Native of *Parus*.

at this Reproach, by his Mother's Advice carried his Complaint to his Father *Phæbus*; who received him with great Tenderneſs, and to allay his Diſquietude ſwore by *Styx* to grant whatever he requested, as a Mark of his acknowledging him for his Son: *Phaeton* boldly asked the Direction of the Solar Chariot for one Day. The Father, at once grieved and surpriz'd at the Demand, uſed all Arguments in vain to diſſuade him from the Attempt; but being by his Oath reduced to ſubmit to his Obſtinacy, he gave him the Reins, with the beſt Directions he could how to uſe them. The Ambition of our young Adventurer was fatal to himſelf: He loſt his Judgment and Way together; and *Jupiter*, to prevent his ſetting the World on Fire, was obliged with his Thunderbolts to hurl him from his Seat into the River *Eridanus* or *Po*. His Siſters (*Phaethuſa*, *Lampetia* and *Phæbe*) lamented his Loſs ſo inceſſantly upon the Banks, that the Gods changed them into *Black Poplar Trees*, whoſe Juice produces the *Electrum* or *Amber*: *Cycnus* King of *Liguria*, no leſs grieved for his Loſs, was changed into a *Swan*, a Bird which became after ſacred to *Apollo*. This Story makes a very conſiderable Figure in *Ovid* (7), who has out-done himſelf on this Subject.

A late Author offers an ingenious Conjecture, with Regard to this Fable (8). Linen-Cloth was the great Manufacture of *Egypt*, and the Bleaching of it conſequently of great Importance: The *Horus* or Image, expoſed for directing this, was a Youth with Rays round his Head, and a Whip in his Hand, ſeated on an Orb; to which they gave the Name of *Phaeton* (9), and *Ben-Climmah* (10). Probably the Months of *May*, *June*, and *July*, were the three Siſters of *Phaeton*, becauſe during theſe Months they waſhed their Linen white; of which *Cycnus* or the Swan, the Friend of *Phaeton*, is a farther Symbol. Now, as the Word *Albanoth*, applied

(7) *Ovid Metamorph. Lib. I. 748. and II. 1, &c.*

(8) *La Pluche Hiſt. de-Cieux.*

(9) From *Pha* the Month and *Eton* Linen, is made *Phaeton*, that is the Indiſtinction of the Linen-works.

(10) *Ben-Climmah*, the Son of Hot-weather: Hence the Story of *Phaeton's* burning the World.



to these Months (11), signifies also *Poplar Trees*, it gave Rise to this Metamorphosis.

*Orpheus* was the Son of *Phæbus*, by the Muse *Calliope* (12). He was born in *Thrace*, and resided near Mount *Rhodope*; where he married *Eurydice*, a Princess of that Country. *Aristæus*, a neighbouring Prince who fell in Love with her, attempted to surprize her; and, in her Flight to escape his Violence, she was killed by the Bite of a Serpent. Her disconsolate Husband was so affected at his Loss, that he descended by the Way of *Tænarus* to Hell, in order to recover her: As Musick and Poetry were to him hereditary Talents, he exerted them in so powerful a Manner, that *Pluto* and *Proserpine* were so far touched, as to restore him his beloved Consort on one Condition, 'that he should not look back on her, 'till they came to the Light of the World.' His impatient Fondness made him break this Article, and he lost her for ever. Grieved at her Loss he retired to the Woods and Forests, which it is said were sensible of his Harmony (13): But the *Mænades* or *Bacchæ*, either incensed at his vowing a widowed Life, or (as others say) instigated by *Bacchus* whose Worship he neglected (14), tore him in Pieces, and scattered about the Fields his Limbs, which were collected and buried by the *Muses*: His Head and Harp, which were cast into the *Hebrus*, were carried to *Lesbos*, and the former interred there; but his *Harp* was transported to the Skies, where it forms one of the Constellations: He was himself changed into a *Swan*; and left a Son called *Metion*, who founded in *Thrace* a City of his own Name. *Ovid* has given us this whole Story (15); but, contrary to his usual Method, has broken the Thread of it, by interspersing it in different Parts of his Work.

It is certain, that *Orpheus* may be placed as the earliest

(11) *Albanoth*, or *Lebanoth*, signifies the whitening Fields, or Yards for Bleaching.

(12) Some make him the Son of *Oeagrus* and *Calliope*.

(13) *Ovid Metam.* Lib. X.

(14) Others say by *Venus*, on account of his despising her Rites: and that the Nymphs, excited by her, tore him in Pieces, in struggling who should have him.

(15) In his Xth and XIth Books.

Poet of Greece; where he first introduced *Astronomy*, *Divinity*, *Musick* and *Poetry*, all which he had learned in *Egypt*. He wrote many Volumes in natural Philosophy and Antiquities (16), of which only a few imperfect Fragments have escaped the Rage of Time. In his Book of *Stones* he says of himself, 'He could understand the Flight and Language of Birds, stop the Course of Rivers, overcome the Poison of Serpents, and even penetrate the Thoughts of the Heart (17).'

Let us seek the Origin of this Fable once more in *Egypt*, the Mother Country of Fiction. In *July*, when the Sun entered *Leo*, the *Nile* overflowed all the Plains: To denote the publick Joy at seeing the Inundation rise to its due Height, they exhibited an *Horus* or Youth, playing on the *Lyre* or *Sistrum*, and sitting by a tame Lion. When the Waters did not increase as they should, this *Horus* was represented stretched on the Back of a Lion as dead: This Symbol they called *Oreph* or *Orpheus* (18), to signify, that Agriculture was then quite unreasonable and dormant. The Songs, with which they amused themselves at this dull Season for Want of Exercise, were called the *Hymns* of *Orpheus*; and as Husbandry revived immediately after, it gave Rise to the Fable of *Orpheus* returning from Hell. The *Isis* placed near this *Horus*, they called *Eurydice* (19); and, as the *Greeks* took all these Figures in the literal and not in the Emblematical Sense, they made *Eurydice* the Wife of *Orpheus*.

*Idmon* was the Son of *Apollo* by *Asterie*, and attended the *Argonauts* in their Expedition to *Colchos*, being famed for his Skill in Augury; but, wandering from his Com-

(16) He wrote a Book of *Hymns*, and Treatises on the Generation of the Elements, on the Giants War, on the Rape of *Proserpine*, on the Labours of *Hercules*, of *Stones*, on the Rites and Mysteries of the *Egyptians*.

(17) This probably gave Rise to the Fable of his making Rocks and Forests move to his *Lyre*.

(18) From *Oreph*, Occiput, the back Part of the Head.

(19) From *Eri* a Lion and *Data* tamed, is formed *Eridaca*, *Eurydice*, or the Lion tamed; i. e. the Violence or Rage of the Inundation, overcome.

panions

panions when they occasionally landed, he was killed by a wild Boar.

Another of the Children of *Apollo* was *Linus*, whom he had by the Nymph *Terpsichore*. He was born at *Thebes*, and eminent for Learning; if it be true, that *Thamyras*, *Orpheus*, and *Hercules*, were all his Scholars. Some say he was slain by the latter for ridiculing him; but if *Orpheus* (as others affirm) lived 100 Years before *Hercules*, it is rather probable, that *Linus* was the Disciple of *Orpheus*: However this be, *Linus* wrote on the Origin of the World, the Courses of the Sun and Moon, and the Production of Animals; but of these not the least Fragments remain.

After all, *Linus* was only an *Horus* or Symbol of the *Egyptians*, which the *Greeks* (according to Custom) personated. At the End of Harvest the *Egyptians* fell to their Night-work of making Linen-Cloth (20); and the Figure then exposed was called *Linus* (21), and denoted the sitting up or watching during the Night.

*Aristæus* was the Son of *Apollo* by *Cerene*, a Virgin Nymph, who used to accompany him in hunting, and whom he first fell in Love with on seeing her encounter a Lion. He was born in *Lybia*; and received his Education from the *Nymphs*, who taught him to extract Oil from Olives, and to make Honey, Cheese and Butter; all which Arts he communicated to Mankind: On this account he was regarded as a rural Deity. From *Africa* he passed into *Sardinia* and *Sicily*; from whence he travelled into *Thrace*, where *Bacchus* initiated him in his Mysteries. We have already mentioned, how his Passion occasioned the Death of *Eurydice*, to revenge which the Wood-Nymphs destroyed his Bee-Hives. Concerned at this Loss, he advised with his Father; and was ordered by the Oracle, to sacrifice Bulls to appease her Shade; which Counsel he followed, and the Bees which issued from the Carcasses fully supplied the Damages he had sustained (22). He died near Mount

(20) This was their chief Manufacture.

(21) *Linus*, from *Lyn* to watch; whence our Word, *Linen*: the *Work*, for the *Time* of doing it.

(22) *Virgil* has introduced this Story, with great Elegance and Propriety, in his IVth Georgick. l. 317.

*Hæmus*;

*Hermes*; and was deified, on account of the Services he had done to Mankind by his useful Inventions: He was also honoured in the Isle of *Coos*, for his calling the *Etesian Winds* to relieve them in an excessive Time of Heat. *Herodotus* says, that he appeared at *Cyzicum* after his Death, and three Hundred and forty Years after was seen in *Italy* at *Metapontum*; where he enjoined the Inhabitants to erect a Statue to him near that of *Apollo*, which on consulting the Oracle they performed.

*Circe* was the Daughter of *Phæbus* by *Perfis* the Child of *Oceanus*, and a celebrated Sorceress. Her first Husband was a King of the *Sarmatæ*, whom she poisoned; for which she was expelled the Kingdom, and fled to a Promontory on the Coast of *Tuscany*, which afterwards took her Name: Here she fell in Love with *Glaucus*, one of the Sea Deities; who preferring *Scylla* to her, she changed her into a Sea Monster. *Picus* King of the *Latins*, her next Favourite, for rejecting her Addresses was metamorphosed into a *Wood-pecker*.

The most remarkable of *Circe's* Adventures was with *Ulysses*. This Prince, returning from *Troy*, was cast away on her Coast; and his Men were, by a Drink she gave them, transformed into *Swine* and other Beasts. *Ulysses* was preserved by *Mercury*, who gave him the Herb *Moly*, to secure him from her Inchantments; and instructed him, when she attempted to touch him with her Wand, to draw his Sword, and make her swear by *Styx* she would use him as a Friend, otherwise he would kill her: By this Means he procured the Liberty of his Companions, and continued a Year with *Circe*; who bore him two Children, *Agrius* and *Latinus*. *Circe* had a Sepulchre, in one of the Isles called *Pharmacusæ* near *Salamis*.

*Circe* was no other than the *Egyptian Isis*; whose *Horus* or attending Image, every Month assuming some different Form (as a human Body, with the Heads of a Lion, Dog, Serpent, or Tortoise) gave Rise to the Fable of her changing Men by her Inchantments into these Animals: Hence the *Egyptians* gave her the Name of *Circe*, which signifies the *Ænigma* or mysterious Wrapper.

*Apollo*



*Apollo* had many other Children: *Æthusa* the Daughter of *Neptune* bore him *Eleutherus*: By *Evadne*, he had *Janus*: By *Atria*, *Miletus*, *Oaxes* and *Arabus*, who gave his Name to *Arabia*: By *Melia*, he had *Ismenius* and *Tænarus*: By *Aglaia*, *Thestor*; by *Manto*, *Mopsus*; by *Anatbrippe*, *Chius*; by *Achalide* he had *Delphus*; and many others, too tedious to enumerate.

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C H A P. XXXII. *Of the Muses and Pegasus, the Graces and the Syrens.*

THESE celebrated Goddesses, the *Muses*, were the Daughters of *Jupiter* and *Mnemosyne*; though some think them born of *Cælus*. Their Number at first was only Three, or Four (1); but *Homer* and *Hesiod* have fixed it at Nine (2), which it has never since exceeded. They were born on Mount *Pieris*, and educated by the Nymph *Eupheme*.

They had many Appellations common to them all: as *Pierides*, from the Place of their Birth; *Heliconides*, from Mount *Helicon* in *Bæotia*; *Parnassides*, from the Hill of *Parnassus* in *Phocis*; *Cithærides*, from Mount *Cithæron*, a Place they much frequented; *Aonides*, from *Aonia*; *Hippocrenides*, *Aganippides*, and *Castalides*, from different Fountains consecrated to them, or to which they were supposed to resort.

In general, they were the tutelar Goddesses of all sacred Festivals and Banquets, and the Patronesses of all polite and useful Arts: They supported Virtue in Distress, and preserv'd worthy Actions from Oblivion. *Homer* calls them the *Mistresses* and *Correctresses* of Manners (3). With Regard to the Sciences, these Sisters had

(1) *Mneme*, *Aede*, *Melete*; that is, *Memory*, *Singing*, and *Meditation*; to which some add *Thelxiope*.

(2) Some assign, as a Reason for this, that when the Citizens of *Sicyon* directed three skilful Statuaries to make each three Statues of the three Muses, they were all so well executed, that they did not know which to chuse, but erected all the Nine; and that *Hesiod* only gave them Names.

(3) Hence of old Bards and Poets were in such high Esteem, that when *Agamemnon* went to the Siege of *Troy*, he left one with *Chryseïda*, to keep her faithful; and, *Ægisthus* could not corrupt her, till he had destroyed this Counsellor.

each their particular Province or Department, though Poetry seemed more immediately under their united Protection.

*Calliope* (so called (4) from the *Sweetness* of her *Voice*) presided over *Rhetorick*, and was reckoned the First of the Nine Sisters.

*Clio*, the Second, was the Muse of *History*, and takes her Name from her immortalizing the Actions she records (5).

*Erato* (6) was the Patroness of *Elegiac* or amorous Poetry, and the Inventress of *Dancing*. To *Thalia* (7) belong'd *Comedy*, and whatever was gay, amiable, and pleasant. *Euterpe*, nam'd from her Love of Harmony (8), had the Care of *Tragedy*.

*Melpomene* (so styled from the Dignity and Excellency of her Song) was the Guardian Muse of *Lyric* and *Epic* Poetry (9).

*Terpsichore* was the Protectress of *Musick*, particularly the *Flute* (10): The *Chorus* of the ancient Drama was also her Province, to which some add *Logick*.

To *Polyhymnia* or *Polymneia* (11) belonged that *Harmony* of *Voice* and *Gesture*, which gives a Perfection to Oratory and Poetry, and which flows from just Sentiments and a good Memory.

*Urania* was the Muse, whose Care extended to all Divine or *Celestial* Subjects; such as the *Hymns* in Praise of the Gods, the Motions of the heavenly Bodies, and whatever regarded *Philosophy* or *Astronomy* (12).

The *Muses*, though said to be *Virgins*, were no Enemies to Love (13). We have already taken Notice of

(4) From καλὸς; pleasing, and ὤψ a Voice.

(5) From κλείω, to celebrate.

(6) From ἔρω, Love.

(7) From θάλλειν, to flourish or revive.

(8) From εὖ, well or very greatly, and τέρω, to delight.

(9) From μέλωμαι, to sing, or μέλω ποιεῖν, to make a Concert or Symphony.

(10) From τέρω τὰς χοροῖς, to delight in Choruses.

(11) From πολλὸς, much, and μνήα, Memory, or ὕμνος, an Hymn.

(12) From ὕραν, Heaven.

(13) The Virginity or Chastity of the Muses is a Point disputed by the ancient Writers, though the Majority incline in their Favour.

*Calliope* and *Terpsichore*, yielding to the Addressees of *Apollo*. If their Complaisance were solely owing to the Resentment of *Venus*, who inspir'd the Flames of Love to revenge the Death of her Favourite *Adonis*, it must be own'd, that the *Muses* have since been sufficiently devoted to her Service.

The *Muses* were themselves not wholly free from Revenge, as appears in the Story of *Thamyras*. This Person was the Son of *Philammon* and the Nymph *Agriopa*, and born at *Oderse* once a famous City of *Thrace*: He became so excellent a Proficient in Musick, that he had the Courage or Vanity to contend (14) with the *Muses*; but being overcome, they not only punished him with the Loss of Sight and Memory, but caus'd *Jupiter* to cast him into Hell, to expiate his Impiety.

The *Muses* were represented, crown'd with Flowers or Wreaths of Palm, each holding some Instrument or Token of the Science or Art over which she presided. They were depicted, as young; and the Bird sacred to them was the *Swan* (15).

To trace the Origin of these fabulous Deities, it is necessary to observe, that the Nine *Isifes* or emblematical Figures, which were exhibited amongst the *Egyptians* to denote the Nine Months during which that Country was freed from the Inundation, had each some Instrument or Symbol peculiar to the Business of the Months; as a Pair of Compasses, a Flute, a Mask, a Trumpet, &c. All these Images were purely hieroglyphical, to point out to the People what they were to do, and to ascertain their Use, they were called the Nine *Muses* (16). The *Greeks*, who adopted this Groupe of Emblems as so many real Divinities, took Care to give each

(14) *Thamyras* wrote a Poem on the Wars of the Gods, with the *Titans*, which exceeded every Thing that had appeared of the Kind before.

(15) Perhaps, because it was consecrated to their Master *Apollo*.

(16) From the Word *Mose*, that is, saved or disengaged from the Waters; whence the Name of *Moses*, given to the Hebrew Law-giver? So near did the *Phœnician* and *Egyptian* Languages agree, though the Difference of Pronunciation made them two distinct Tongues.

a particular Name, suited to the Instruments they bore, and which threw a new Disguise over the Truth.

The *Graces* properly are Attendants of the *Muses*, though they be often placed in the Train of *Venus* (17). Some make them the Daughters of *Jupiter* and *Eury-nome*; others, of *Bacchus* and *Venus*. They were Three, *Aglaia*, *Thalia* and *Euphrosyne*; Names relative to their Nature (18): The *Lacedæmonians* and *Athenians* knew but Two, to whom they gave different Appellations (19). *Eteocles*, King of the *Orcbomenians*, was the first who erected a Temple to them.

*Pegasus* was a winged Horse, produced by the Blood which fell from *Medusa's* Head, when she was killed by *Perseus*. He flew to Mount *Helicon*, the Seat of the *Muses*; where, with a Stroke of his Hoof, he open'd a Fountain called *Hippocrene*, or the *Horses Spring* (20).

The unravelling these Figures will convince us, how justly they belong to this Article, as they compleat its Illustration. Near the Nine *Isis*es which betokened the dry Season, were placed Three others representing the Three Months of Inundation; and were drawn sometimes swath'd, as incapable of using their Hands and Feet: These were call'd *Charitout* (21) or the *Divorce*. The Resemblance of this Word to the *Greek Charites*, which signifies Thanksgivings or Favours, gave Rise to the Fable of the *Graces*, or three Goddesses presiding over Benefits and outward Charms.

Yet, as during the Inundation all Parts could not be so fully supplied, but that some Commerce was necessary; they had recourse to small Barks, to sail from one City to the other: Now, the emblematical Figure of a

(17) I chuse to place them here, on account of the Explanation of the Fable under one View.

(18) *Aglaia*, or Honesty, to shew that Benefits should be bestow'd freely; *Thalia*, or flourishing, to denote that the Sense of Kindness ought never to die; and *Euphrosyne*, or chearfulness, to signify that Favours should be conferred and received with mutual Pleasure.

(19) The *Spartan* Graces were *Clito* and *Phaena*; those of *Athens* *Auro* and *Hegemo*.

(20) *Fons Caballinus*. See *Perfius*, Satyr. I. l. 1. the Prologue.

(21) From *Charat*, to divide, comes *Charitout* the Separation of Commerce.



*Ship* or *Vessel*, in *Egypt* and *Phœnicia*, was a *winged Horse* (22); by which Name the Inhabitants of *Cadiz*, a *Phœnician* Colony, called their *Vessels*. Now, if the *Muses* and *Graces* be the Goddesses which preside over Arts and Gratitude, this Emblem becomes unintelligible: But, if we take the *Nine Muses* for the Months of Action and Industry, and the *Three Graces* for the Three Months of Inundation and Rest; the *winged Horse* or *Boat* with *Sails* is a true Picture of the End of Navigation and the Return of rural Toils: To this Figure the *Egyptians* gave the Name of *Pegasus* (23), expressive of its true Meaning. All these Images, transplanted to *Greece*, became the Source of endless Confusion and Fable.

By the *Latin* and *Greek* Poets the *Graces* are represented, as beautiful young Virgins, naked or but very slightly cloathed (24), and having Wings on their Feet: They are also joined Hand in Hand, to denote their Unity.

The *Syrens* were the Daughters of *Achelous*. Their lower Parts were like Fishes, and their upper like Women; but they were so skilled in Musick, that they ensnared to Destruction all who heard them. Presuming to contend with the *Muses*, they were vanquished, and stripped at once of their Feathers and Voices, as a Punishment for their Folly.

The *Egyptians* sometimes represented the three Months of Inundation by *Isises*, or Figures, half Female and half Fish, to denote to the Inhabitants their living in the Midst of the Waters: One of these Images bore in her Hand the *Sistrum*, or *Egyptian Lyre*, to shew the general Joy at the Flood's arriving to its due Height, which was the Assurance of a succeeding Year of Plenty. To these Symbols they gave the Name of *Syrens* (25), expressive of their real Meaning. The

(22) *Strabo Geograph. Lib. II. p. 99. Edit. Reg. Paris.*

(23) From *Pag* to cease, and *Sus* a Ship, *Pegasus*, or the Cessation of Navigation.

(24) *Solutis Gratiz Zonis. Horace. Book I. Ode xxx. 5.*

*Junctaque Nymphis Gratiz docentes*

*Alternis terram quatiant pede. Horace, Lib. I. Ode iv. 6.*

(25) From *Sbur* a Hymn, and *ranan* to sing.

*Phœnicians*, who carried them into *Greece*, represented them as real Persons; and the *Greeks* and *Romans* had too strong a Taste for the Fabulous, not to embellish the Story (26).

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C H A P. XXXIII. Of *Diana*, *Luna*, or *Hecate*.

HAVING treated of the God of Wit and Harmony, with his Offspring and Train; let us now come to his Twin-Sister *Diana*, the Goddess of Chastity, and the Daughter of *Jupiter* and *Latona*. Her Father at her Request granted her perpetual Viginity, bestow'd on her a Bow and Arrows, appointed her Queen of the Woods and Forests (1), and assigned her a Guard of Nymphs to attend her (2). She became the Patroness of Hunting, thus: *Britomartis*, a Huntress-Nymph, being one Day entangled in her own Nets, while the wild Boar was approaching her, vow'd a Temple to *Diana*, and so was preserved: Hence *Diana* (from *διχτυον* a Net) had the Name of *Dictynna*. Others relate the Story differently, and say that *Britomartis* (whom *Diana* favoured on account of her Passion for the Chase) flying from *Minos* her Lover, fell into the Sea, and was by her made a Goddess.

The Adventures of *Diana* make a pretty, considerable Figure in poetical History; and serve to shew, that the Virtue of this Goddess, if inviolable, was also very severe. *Ætæon* experienced this Truth to his Cost. He was a young Prince, the Son of *Aristæus* and *Autonoe*, the Daughter of *Cadmus* King of *Thebes*. As he was passionately fond of the Sport, he had the Misfortune one Day to discover *Diana* bathing with her Nymphs: The Goddess, incensed at the Intrusion, changed him into a Stag; so that his own Dogs, mistaking him for their Game, pursued and tore him to Pieces. *Ovid* has wrought up this Scene with great Art and Imagination (3).

(26) Hence our imaginary Form of the *Mermaid*.

(1) *Montium Custos nemorumque Virgo*. Horat. Lib. III. Ode 22.

(2) Sixty Nymphs called *Oceaninae*, and twenty of the *Asia*.

(3) *Ovid*, Lib. III. 131.

The Truth of this Fable is said to be as follows. *Actæon* was a Man of *Arcadia*, a great Lover of Dogs and Hunting; who, by keeping many Dogs and spending his Time in Hunting on the Mountains, entirely neglected his domestic Affairs; and, being brought to Ruin, was generally called the wretched *Actæon*, who was devoured by his own Dogs.

*Meleager* was another unhappy Victim of her Repentment; and the more so, as his Punishment was owing to no Crime of his own. His Father *Oeneus* King of *Ætolia*, in offering Sacrifices to the rural Deities, had forgotten *Diana*: The Goddess was not of a Character to put up such a Neglect: She sent into the Fields of *Caledon* a huge wild Boar, that laid every Thing waste before him. *Meleager*, with *Theseus* and the Virgin *Atalanta*, undertook to encounter it: The Virgin gave the Monster the first Wound; and *Meleager*, who killed it, presented her the Skin, which his Uncles took from her, for which he slew them. *Althæa* his Mother, hearing her two Brothers had perished in this Quarrel, took an uncommon Revenge: She remembered, that at the Birth of her Son the Fates had thrown a Billet into the Chamber, with an Assurance the Boy would live while that remained unconsumed: The Mother had till now carefully saved a Pledge, on which so much depended; but inspired by her present Fury she threw it into the Flames, and *Meleager* instantly seized with a consuming Disease expired as soon as it was burnt. His Sisters, who excessively mourned his Death, were turned into *Hen-Turkies*. *Ovid* has not forgotten to embellish his Collection with this Story (4).

Others relate the Story of *Meleager* thus. *Diana* had, to avenge herself of *Oeneus*, raised a War between the *Curetes* and *Ætolians*: *Meleager*, who fought at the Head of his Father's Troops, had always the Advantage; 'till killing two of his Mother's Brothers, his Mother *Althæa* loaded him with such Imprecations, that he retired from the Field. The *Curetes* upon this advanced, and attack'd the Capital of *Ætolia*: In vain

(4) *Ovid*, Lib. VIII. 267.

*Oeneus* presses his Son to arm and repel the Foe; in vain his Mother forgives and intreats him: He is inflexible, till *Cleopatra* his Wife falls at his Feet, and represents their mutual Danger; touch'd at this, he calls for his Armour, issues to the Fight, and repels the Enemy.

Nor was *Diana* less rigorous to her own Sex. *Chione* the Daughter of *Dædalion*, being caressed both by *Apollo* and *Mercury*, had Twins; by *Apollo*, *Philammon* a famous Musician; and by *Mercury*, *Autolycus*, a skilful Juggler and Cheat. The Mother was so imprudent, as to boast of her Shame, and prefer the Honour of being Mistress to two Deities to the Modesty of *Diana*, which she ascribed to her Want of Beauty: For this the Goddess pierced her Tongue with an Arrow, and deprived her of the Power of future Boasting or Calumny.

The River *Alpheus* fell violently enamoured of *Diana*, and having no Hopes of Success had recourse to Force. The Goddess fled to the *Letrini*, where she amused herself with Dancing; and by some Art so disguised herself and her Nymphs, that *Alpheus* no longer knew them. For this, these People erected a Temple to her.

During the Chase one Day *Diana* accidentally shot *Chenobrius* Son of the Nymph *Pryene*, who bewailed him so much that she was turned into a Fountain.

*Diana* had a great Variety of Names: She was called *Cynthia* and *Delia*, from the Place of her Birth; *Artemis*, on account of her Honour and Modesty: By the *Arcadians* she was named *Orrhosia*; and by the *Spartans*, *Orthia*. Her Temples were many, both in *Greece* and *Italy*; but the most considerable was at *Ephesus*, where she was held in the highest Veneration. The Plan of this magnificent Edifice was laid by *Ctesiphon*, and for 220 Years the Structure of it employed the ablest Architects and Statuaries in the World. It was set on Fire by *Erostratus*, on the Day that *Alexander the Great* came into the World; but was soon rebuilt with equal Splendor under *Dinocrates*, who also built the City of *Alexandria*.

The



The Sacrifices offered to *Diana* were the first Fruits of the Earth, Oxen, Rams, and white Hinds ; human Victims were sometimes devoted to her in *Greece*, as we find in the Case of *Iphigenia*. Her Festival was on the Ides of *August*, after which Time all Hunting was prohibited.

*Diana* was represented of a Stature beyond the common ; her Hair dishevelled, a Bow in her Hand, and a Quiver at her Back, a Deer-Skin fastened to her Breast, and her Purple Robe tucked up at the Knees with Gold Buckles or Clasps ; and attended by Nymphs in a Hunting-Dress, with Nets and Hounds.

*Diana* was also called *Dea Triformis* or *Tergemina*, on account of her Triple Character of *Luna* in Heaven, *Diana* on Earth, and *Hecate* in the Infernal Regions ; though the Actions of the first and last are ascribed to her under the second Name (5).

*Luna* was thought the Daughter of *Hyperion* and *Theia*. The *Egyptians* worshipped this Deity both as Male and Female, the Men sacrificing to it as *Luna*, the Women as *Lunus*, and each Sex on these Occasions assuming the Dress of the other. Indeed this Goddess was no other than the *Venus Urania* or *Cælestis* of the *Assyrians*, whose Worship and Rites the *Phœnicians* introduced into *Greece*. Under this Character *Diana* was also called *Lucina*, (a Name she held in common with *Juno*) and had the Protection of Women in Labour (6), though some make *Lucina* a distinct Goddess from either (7). By this Name she was adored by the *Æginenses* and *Eleans*.

If *Diana* was so rigid in Point of Chastity on Earth, her Virtue grew a little more relaxed when she got to the Skies. She bore *Jupiter* a Daughter here, called *Ersa* or the *Dew* ; and *Pan*, who was not the most pleasing of the Gods, deceived her in the Shape of a

(5) *Hesiod* makes *Luna*, *Diana*, and *Hecate*, three distinct Goddesses.

(6) It is said, she assisted *Latona* her Mother at the Birth of *Apollo*, but was so terrified at the Pains, that she vowed perpetual Virginity.

(7) Some make *Lucina* the Daughter of *Jupiter* and *Juno*, and born in *Crete*.

white

white Ram. But her most celebrated Amour was with *Endymion* (8) the Son of *Athlius*, and Grandson of *Jupiter*, who took him up into Heaven; where he had the Insolence to sollicit *Juno*, for which he was cast into a profound Sleep. *Luna* had the Kindness to conceal him in a Cave of Mount *Latmos* in *Caria*, where she had Fifty Daughters by him, and a Son called *Ætolus*; after which he was again exalted to the Skies.

The Fable of *Endymion* had its Origin in *Egypt*. These People, in the *Neomenia* or Feast in which they celebrated the ancient State of Mankind, chose a Grove or some retired shady Grotto; where they placed an *Isis* with her Crescent or Moon, and by her Side an *Horus* asleep, to denote the Security and Repose which Mankind then enjoy'd. This Figure they call'd *Endymion* (9); and these Symbolical Figures, like the rest degenerated into Idolatry, and became the Materials for fabulous History.

As the *Moon*, *Diana* was represented in a Silver Chariot, drawn by white Hinds with golden Harness; which some change to Mules, because that Animal is barren (10). Some make her Conductors a white and black Horse (11); others Oxen, on account of the lunar Horns.

*Hecate* was the Daughter of *Jupiter* and *Ceres*. As to the Origin of the Name, there is some Variation (12). She was the Goddess of the infernal Regions, and on that Account is often confounded with *Proserpine*. She presided over Streets and Highways; for which cause she was called *Trivia*, as also *Propylæa*, because the

(8) Others affirm, that *Endymion* was a king of *Elis*, much given to Astronomy and Lunar Observations; for which he was said to be in Love with the Moon, and caressed by her.

(9) From *En* a Grotto or Fountain, and *Divion* Resemblance, is made *Endimion*, or the Grotto of the Representation.

(10) To express, that the Moon had no Light of her own, but what she borrowed from the Sun.

(11) To express the Wane and Full of the Moon.

(12) Either from *ἑκαθεν* at a Distance, because the Moon darts her Rays afar off; or from *ἑκατόν* a Hundred, because an Hecatomb was the usual Victim.

Doors of Houses were under her Protection (13). The Appellation of *Brimo* was given her on account of her dreadful Shrieks, when *Mars Apollo* and *Mercury* meeting her in the Woods attempted to ravish her. She was also famous for Botany, especially in discovering baneful and poisonous Herbs and Roots; as also for her Skill in Enchantments and magical Arts, in the Practice of which her Name was constantly invoked (14). *Hesiod* has given a very pompous Description of the Extent of her Power (15). She was styled in *Egypt*, *Bubastis*.

As *Hecate*, Diana was represented of an excessive Height, her Head covered with frightful Snakes, and her Feet of a Serpentine Form and surrounded with Dogs; an Animal sacred to her, and under whose Form she was sometimes represented. She was also esteemed the Goddess of inevitable Fate.

If we have recourse to the *Egyptian Key*, we shall find this threefold Goddess only *Isis* under different Forms and Names, and the same Symbol with the *Juno* and *Cybele* we have already treated of. The Greek Sculptors had too good a Taste, to endure the Heads of the Bull or Goat on their Deities, which they borrowed from that Country. They therefore altered these hieroglyphical Figures to their own Mode; but took Care to preserve the Attributes, by disposing them in a more elegant Manner. The Lunar *Isis* amongst the *Egyptians* was called *Hecate* or (16) *Achete*, and by the *Syrians* *Achot*. The latter also styled her *Deio* or *Deione* (17), and *Demeter*. *Isis* at the first Institution had a Relation to the Earth, and marked out its Productions. The *Crescent* and *Full Moon* over her Head at the *Neomenia*,

(13) At every New Moon the *Athenians* made a Supper for her in the open Street, which in the Night was eaten by the poor People.

(14) So *Dido* in *Virgil* calls on

*Tergeminam Hecaten, tria Virginis ora Dianæ.*

*Æneid* IV, 511,

(15) Theogony, l. 411.

(16) *Achate*, the only or excellent, or *Achot* (in the *Syriac*) the Sister.

(17) *Deio* or *Deione*, from *Dei*, Sufficiency; or *Demeter*, from *Dei* and *Matar*, Rain, i.e. Plenty of Rain.

made

made her be mistaken for that Planet; and the Time of the *Interlunias* (during which she remained invisible) she was supposed to take a turn to the invisible World, and so gat the Name of *Hecate*. Thus the tripartite Goddess arose. The Meaning of the antient Symbols was confounded and forgotten, and a senseless Jargon of Fable and Superstition introduced in its Place; a Point, which can never be too exactly attended to on this Occasion.

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C H A P. XXXIV. Of MERCURY.

**P**ASS we now to a Deity neither famous for his Truth nor Honesty, though he makes no inconsiderable Figure in the celestial Catalogue. *Mercury* was the Son of *Jupiter* and *Maia* Daughter of *Atlas*, and born on Mount *Cyllene* in *Arcadia*. He was suckled by *Juno*; some of whose Milk, falling past his Mouth on the Heavens, produced the \* *Galaxy*. He began early to display his Talent for Theft, as we have observed under the Article of *Apollo*. When he was an Infant, being caressed in *Vulcan's* Arms, he stole away his Tools: The same Day he defeated *Cupid* at Wrestling; and while *Venus* praised him after his Victory, he found Means to convey away her *Cestus*: He pilfered *Jupiter's* Sceptre, and had done the same with his Thunderbolts, but they were too hot for his Fingers. He served *Battus* a very slippery Trick. This Man saw him stealing King *Admetus's* Cows from *Apollo* his Herdsman: To bribe him to silence, he gave him a fine Cow; and the Clown promised to keep it Secret: *Mercury*, to try him, assumed another Shape, and offered a higher Reward; the Fellow told all he knew, on which (1) the God turned him into a *Touch-Stone*.

*Mercury* had several Appellations: He was called *Hermes* (2) and *Cyllenius* (3). Nor were his Employ-

\* This Story is told also of *Hercules*. See Ch. 17. Paragraph last but two.

(1) *Ovid* has given a fine Description of this Incident. *Metam.* Lib. II. 680.

(2) *Ἑρμῆς*, the Interpreter; because he imparted the Mind of the Gods to Men.

(3) From *Cyllene* a Mountain of *Arcadia*, where he was born.



ments less various. He was the Cup-bearer of *Jupiter*, 'till *Ganymede* took his Place: He was the Messenger of the Gods, and the tutelar God of Roads and Cross-Ways (4); the Inventor of Weights and Measures, and the Guardian of all Merchandize and Commerce; though this Office seems but ill to agree with the Actions ascribed to him: He was, in a peculiar Manner, the Protector of Learning; being the first Discoverer of Letters, and the God of Rhetorick and Oratory: He was also famous for his Skill in Musick; and so eloquent, that he not only was the Arbitrator in all Quarrels amongst the Gods, but in all Leagues and Negotiations particular Regard was paid (5) to him.

Together with *Tellus* and *Pluto*, *Mercury* was invoked amongst the terrestrial Gods: In Conjunction with *Hercules*, he presided over Wrestling and the Gymnastic Exercises, to shew that Address on these Occasions should always be joined to Force. He was also believed to preside over Dreams, though *Morpheus* claims a Share with him in this Department.

At *Rome* a Festival was annually celebrated to his Honour, in the Middle of *May*, by the Merchants and Traders; who sacrificed a Sow to him, intreating he would prosper their Business and forgive their Frauds. In all Sacrifices offered to him, the Tongues of the Victims were burnt; which Custom was borrowed from the *Megarenses*. Persons, who escaped imminent Danger, sacrificed to him a Calf with Milk and Honey.

The most remarkable Office of *Mercury* was, to attend dying Men, to unloose their Souls from their Bodies, and conduct them to the infernal Realms; and, when they had compleated their Time in the Elysian Fields, to re-conduct them to Life, and reinstate them in new Bodies (6).

(4) Where the *Greeks* and *Romans* placed certain Figures (called *Hermæ* from him) made of Marble or Brass, with the Head of a *Mercury*, but downwards of a Square Figure.

(5) As the *Feciales*, or Priests of *Mars*, proclaimed *War*; so the *Caduceatores*, or Priests of *Mercury*, were employed in all Embassies and Treaties of Peace.

(6) *Virgil*, *Æn.* IV. 242.

His most magnificent Temple was on Mount *Cyllene* in *Arcadia*. A Purse was usually hung at his Statue, to show he was the God of Profit or Gain; and in ancient Medals and Gems he bears the same Emblem in his Hand. The Animals sacred to him were the Dog, the Goat and the Cock.

By his Sister *Venus* he had a Son called *Hermaphroditus*, a great Hunter. A Wood Nymph called *Salmacis* fell in Love with him, but had the Mortification to be repulsed: Upon this, inflamed by her Passion, she watched near a Fountain where he used to bathe; and, when she saw him naked in the Water, rushed to embrace him: But the Youth still avoiding her, she prayed the Gods, their Bodies might become one; which was immediately granted, and (what was yet more wonderful) the Fountain retained the Virtue of making all, who used its Waters, *Hermaphrodites* (7).

A late Author gives this Story another Turn. He says, the Fountain *Salmacis* (8) being inclosed with high Walls, very indecent Scenes passed there; but that a certain Greek of that Colony building an Inn there for the Entertainment of Strangers, the *Barbarians* who resorted to it, by their Intercourse with the Greeks became softened and civilized; which gave Rise to the Fable of their changing their Sex.

*Mercury* had other Children; particularly *Pan*, *Dolops*, *Echion*, *Caicus*, *Eryx*, *Bunus*, *Phares*, and the *Lares*, with several others.

If we have Recourse to the *Egyptian* Mythology, we shall presently see, that the *Mercury* of the *Greeks* and *Romans* had his Original in this Country. The *Anubis* or *Tayaut*, the Symbol of the Dog-Star, which ushered in their annual Inundation, was depicted with a full Purse in his Hand: This *Horus* or Symbol they termed *Marcolet* (9). In the other Hand they

(7) See *Ovid's* Description of this Adventure. *Metam.* Book IV. 288.

(8) In *Caria*, near the City of *Halicarnassus*.

(9) From *Racal*, to trade or defraud, comes *Marcolet*, Merchandize: The Re-union of these Senses gives *Mercury* the Right of Cheating as well as Dealing.

*Callidum quicquid placuit jocosò*

*Condere Furto.* *Horace* Book I. Ode 10. 7.

placed the Pole crossed, which denoted the Rising of the Waters, as the Serpent entwined round it signified Security: This Staff was terminated with little Wings, the Token or Hieroglyphick of the *Etesian* Winds, which regulated the Waters. All the mystic Truths concealed under this Figure were soon forgotten: *Anubis*, like the other *Horus*, became realized into a God, and took the Name of *Hannobeach* (10) or the *Orator*: His Wand and Gesture helped on the *Metamorphosis*; and he was at once the Deity of Eloquence and Arts, and the Messenger of the Gods: His *Caduceus* assumed that Name (11), from the Sanctity and Virtues ascribed to it. The Rising of *Sirius*, or the Dog-Star, before Dawn, being an Observation of the last Importance in *Egypt*; to denote it they placed a Cock by the Side of *Anubis*, and the Purse in his Hand, and the Goat at his Feet; which shewed the Sale of their Summer and Autumn Productions, 'till the Sun entered the Sign of *Capricorn*.

*Mercury* is described by the *Greek* and *Latin* Poets, as a fair beardless Youth, with flaxen Hair, lively blue Eyes, and a smiling Countenance; having Wings affixed to his Hat and Shoes (12), and his *Caduceus* extended in his Hand.

The *Hermes Trismegistus* of the *Egyptians*, who was King of *Thebes* and one of their first Philosophers and Legislators, should by no Means be confounded with an imaginary Divinity, to whom he bears not the least Relation.

#### C H A P. XXXV. Of VENUS.

**T**HE next Deity that offers, is that powerful Goddess, whose Influence is acknowledged by Gods

(10) *Hannobeach*. See *Isaiah* lvi. 10.

(11) From *Cadest*, holy or separated.

(12) These had peculiar Names amongst the *Romans*; his Shoes were called *Talaria*, and his Cap *Petasis*.

and Men. *Cicero* mentions Four of the Name (1); but the *Venus* generally known is she, who is fabled to have sprung from the Froth or Fermentation raised by the Genitals of (2) *Saturn*, when cut off by his Son *Jupiter* and thrown into the Sea: Hence she gained the Name of *Aphrodite* (3). As soon as born she was laid in a beautiful Conch or Shell embellished with Pearl, and by gentle *Zephyrs* waisted to the Isle of *Cythera* in the *Ægean* Sea; from whence she sailed to *Cyprus*, which she reached in *April*: Here, as soon as she landed, Flowers rose beneath her Feet, the *Nymphs* received her and braided her Hair with golden Fillets, after which she was by them waisted to Heaven. Her Charms appeared so attractive in the Assembly of the Gods, that most of them desired her in Marriage: *Vulcan*, by the Advice of *Jupiter*, put *Poppy* in her Nectar, and by intoxicating her gained the Possession.

Few of the Deities have been so extensively worshipped, or under a greater Variety of Names. She was called *Cytherea*, *Paphia*, *Cypria*, *Erycina*, *Idalia*, *Acidalia*, from the Places where she was in a particular Manner adored. Other Appellations were given her from her principal Attributes. She was stiled *Victrix* (4), to denote her resitless Sway over the Mind; *Amica*, from her being propitious to Lovers; *Apaturia*, from the Deceit and Inconstancy of her Votaries; *Ridens*, from her Love of Mirth and Laughter (5); *Hortensis*, from her influencing the Vegetation of Plants and Flowers; *Marina*, from her being born of the Sea; *Me-*

(1) The 1st, the Daughter of *Cælus*; the 2d, the *Venus Aphrodite*; the 3d, born of *Jupiter* and *Dione*, and the Wife of *Vulcan*; and the 4th, *Astarte*, or the Syrian *Venus*, the Mistress of *Adonis*.

(2) See Ch. 2. Paragr. 1. *ad fin.*

(3) From *Ἀφρός*, Froth; though some derive it from *ἀφραίνω* to run mad, because all Love is infatuation or Frenzy.

(4) Under this Character she is represented leaning on a Shield, and carrying Victory in her Right Hand and a Sceptre in her Left: At other Times with a Helmet, and the Apple of *Paris* in her Hand.

(5) *Horace*, Lib. I. Ode 2. 33. *Sive tu mavis Erycina ridens*; so *Homer* calls her *φίλομυθος*, or the Laughter-loving Queen; *Iliad*. Γ. 424.



*Ianis*, from her delighting in nocturnal (6) Amours; *Meretrix*, from the Prostitution of her Votaries; and *Genetrix*, from her presiding over the Propagation of Mankind: The Epithet of *Migonitis* was given her, from her Power in the Management of Love (7); and that of *Murcia* and *Myrtæa*, on account of the *Myrtle* consecrated to her: She was named *Verticordia*, from her Power of changing the Heart; for which Reason the Greeks stiled her *Ἐπιστροφία*: The Spartans called her *Venus Armata*; because, when they were besieged by the *Messenians*, their Wives (unknown to their Husbands) raised the Siege: The Romans termed her *Barbata*; because, when a Disease had seized the Women, in which they lost all their Hair, on their Prayers to *Venus* it grew again: A Temple was dedicated to her, by the Appellation of *Calva*; because, when the Gauls invested the Capitol, the Women offered their Hair to make Ropes for the Engines: She had also the Epithet of *Cluacina* (8), from her Image being erected in the Place where the Peace was concluded between the Romans and Sabines.

Let us now enquire a little into the Actions ascribed to this Goddess. Her conjugal Behaviour we shall see, under the Article of *Vulcan*; and find, it was none of the most edifying. Her Amours were numerous. Not to mention *Apollo*, *Neptune*, *Mars* and *Mercury*, who boasted of her Favours (9); she had *Æneas* (10) by *Anchises*: but her principal Favourite was *Adonis*, the Son of *Cynaras* King of *Cyprus* and *Myrrha*, a Youth of incomparable Beauty. He was unfortunately killed by a wild Boar in hunting: *Venus*, who flew to his Assistance, received in her Foot a Prick of a Thorn, and the Blood

(6) From μέλας, black, because Lovers chuse the Night.

(7) From μίγνυμι, to mix or mingle; so *Virgil* *Æn.* VII. 661.  
*Mixta Deo Mulier.*

(8) From *Cluo* to fight.

(9) By *Apollo* she had *Elestryon* and five Sons; by *Neptune*, *Eryx*, and *Meligunis* a Daughter; by *Mars*, *Timor* and *Pallor*; and by *Mercury*, *Hermaphroditus*.

(10) She immortalized *Æneas* by purifying and anointing his Body with Ambrosial Essence, and the Romans deified him by the Name of *Indiges*. We have several antient Inscriptions, *Deo Indigeti*.

which

which dropped from it produced the *Damask Rose* (11); but coming too late to save him, she changed him into the Flower *Anemone*, which still retains a Crimson Colour (12): After this she obtained of *Proserpine*, that *Adonis* should continue six Months with her on Earth, and six Months remain in the lower Regions.

The most remarkable Adventure of *Venus* was her famous Contest with *Juno* and *Minerva* for Beauty. The Goddess of *Discord*, resenting her not being invited with the other Deities to the Marriage of *Peleus* and *Thetis*, secretly threw in amongst the Company a Golden Apple, with this Inscription, *Let it be given to the fairest* (13). The Competitors for this Prize were the Three Goddesses above-mentioned. *Jupiter* referred them to *Paris*, youngest Son of *Priamus* King of *Troy*, who then kept his Father's Flocks on Mount *Ida*: Before him the Goddesses appeared, as most say, naked: *Juno* offered him Empire or Power; *Minerva*, Wisdom; and *Venus* endeavoured to bribe him, with the Promise of the *Fairest Woman in the World*. Fatally for himself and his Family, the Shepherd was more susceptible of Love than of Ambition or Virtue, and decided the Point in Favour of *Venus*: The Goddess rewarded him with *Helen* (14), whom he carried off from her Husband *Menelaus* King of *Sparta*; and the Rape gave Rise to that formidable Association of the Greek Princes, which ended in the Destruction of his Family and the Ruin of *Troy*.

*Venus*, however propitious to Lovers, was very severe to such as offended her. She changed the Women of *Amathus* in *Cyprus*, into Oxen for their Cruelty: The *Propætides*, who denied her Divinity, grew so shamelessly impudent, that they were said to be hardened into

(11) *Ovid*, Lib. X. 505, 710, &c.

(12) Some mythologize this Story, to signify by *Adonis* the Sun; who, during the Summer Signs, resides with *Venus* on the Earth, and during the Winter with *Proserpine*: The wild Boar which killed him is the Cold.

(13) *Detur Pulchriori*.

(14) Such *Helen* was, and who can blame the Boy,  
Who in so bright a Flame consum'd his *Troy*? Waller.

Stones (15): *Hippomenes* and *Atalanta*, where another Instance of her Resentment; for, after she had assisted him to gain the Virgin, on their Neglect to pay her the due Offerings, she infatuated them so, that they lay together in the Temple of *Cybele*, who for that Profanation turned them into Lions (16).

Nor was she less favourable to her Votaries. *Pygmalion* a famous Statuary, from a Notion of the Inconveniences of Marriage, resolved to live single: He had however formed a beautiful Image of a Virgin in Ivory, with which he fell so deeply enamoured, that he treated it as a real Mistress, and by Prayers and Sacrifices continually solicited *Venus* to animate his beloved Statue: His Wishes were granted, and by this enlivened Beauty he had a Son called *Paphos* who gave his Name to the City of *Paphos* in *Cyprus* (17).

A Goddess, so universally owned and adored, could not fail of Temples. That of *Paphos* in *Cyprus* was the Principal. In that of *Rome*, dedicated to her by the Title of *Venus Libitina*, were sold all Things necessary for Funerals: She had also a magnificent Shrine, built for her by her Son *Aeneas*, on Mount *Eryx* in *Sicily*. The Sacrifices usually offered to her were white Goats and *Savine*, with Libations of *Wine*, *Milk* and *Honey*: The Victims were crowned with Flowers or Wreaths of *Myrtle*. The Birds sacred to her were, the *Swan*, the *Dove*, and the *Sparrow*.

So far for the *Venus Pandemos* or *Popularis*, the Goddess of wanton and effeminate Love: but the Ancients had another *Venus*, whom they stiled *Urania* and *Cælestis*, who was indeed no other than the *Syrian Astarte*; and to whom they ascribed no Attributes, but such as were strictly chaste and virtuous. Of this Deity they admitted no corporeal Resemblance; but she was represented by the Form of a Globe ending conically (18), and pure Fire only was burnt on her Altars: Her Sacrifices

(15) See *Ovid*, Lib. X. l. 238.

(16) See the Article of *Cybele*, and *Ovid* Lib. X. 560.

(17) *Ovid*, Lib. X. 243.

(18) This Manner of Representation was borrowed from the *Arabians* and *Syrians*, who thought the Deity was not to be expressed by any corporeal Form.

were called *Nephalia* on account of their Sobriety, only Honey and Wine being offered, but no Animal Victims except the Heifer; nor was the Wood of *Figs, Vines,* or *Mulberries* suffered to be used in them.

This Distinction of two *Venuses*, the Chaste and the Impure, leads us to the true Explication of the Fable. In the different Attributes of the *Egyptian Isis*, we see these contradictory Characters explained: The *Isis*, crowned with the *Crescent Star* of some of the *Zodiacal Signs*, is the celestial *Venus*; the *Isis* with the Terrestrial Symbols (such, as the Heads of Animals, a Multitude of Breasts, or a Child in her Lap) became the Goddess of Fruitfulness and Generation, and consequently the *Venus Pandemos*: As the latter was regarded, as a Divinity propitious to Luxury and Pleasure, it is no Wonder, if she soon gained the Ascendant over her Rival. In *Phœnicia* and *Egypt*, the young Girls, (19) consecrated to the Service of the Terrestrial *Isis*, usually resided in a Tent or Grove near her Temple, and were common Prostitutes; whereas those devoted to the Celestial *Isis*, or *Venus Urania*, were strictly chaste: These Tabernacles were called the *Pavillion of the Girls* (20), and gave Rise to the Name of *Venus* ascribed to the Goddess of Love. The *Syrians* also called the terrestrial *Isis*, *Melitta* or *Ilythyie* (21); and the *Greeks* and *Romans* adopted the same Name. Thus the Symbolical *Isis* of *Egypt* (after producing the different Deities of *Cybele, Rhea, Vesta, Juno, Diana, Luna, Hecate*, and *Proserpine*) formed also the different Characters of the common and celestial *Venus*; so easily do Superstition and Invention multiply the Objects of Idolatry.

As *Venus* was the Goddess of Love and Pleasure, it is no Wonder, if the Poets have been lavish in the De-

(19) They were called *Κισσοφοροι*, or Basket-Bearers, because they carried the Offerings.

(20) *Succoth Venoth*, the Tabernacle of the Girls. The *Greeks* and *Romans*, who could not pronounce the Word *Venoth*, called it *Venos* or *Venus*; and hearing the Tents of *Venus* so often mentioned, took it for the Name of the Goddess herself.

(21) From *jeled* to beget, comes *Ilitta* Generation; which the *Latins* well expressed by *Divæ Genitrix* or *Genitalis*. See *Horace, Carmen Seculare*, l. 14.



scription of her Beauties: Both *Homer* and *Virgil* have (22) given us fine Pictures of this Kind. Nor were the antient Sculptors and Painters negligent on so interesting a Subject: *Phidias* formed her Statue of Ivory and Gold, with one Foot on a Tortoise (23): *Scopas* represented her riding on a *He-Goat*; and *Praxiteles* wrought her Statue at *Cnidos* of white Marble, half opening her Lips and smiling. *Apelles* drew her, as just emerged from the Sea, and pressing the Water out of her Hair; a Piece, that was reckoned inestimable. It were endless, to mention the Variety of Attitudes, in which she is represented in Antique Gems and Medals (24): Sometimes she is cloathed in Purple, glittering with Gems, her Head crowned with Roses, and drawn in her Ivory Car, by Swans, Doves, or Sparrows; at others she is represented standing, with the *Graces* attending her; but in all Positions, *Cupid* her Son is her inseparable Companion. I shall only add, that the Statue, called the *Medicean Venus*, is the best Figure of her which Time has preserved.

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C H A P. XXXVI. *Of the Attendants of VENUS; viz. Cupid, Hymen, and the Horæ or Hours.*

**B**EFORE we close the Article of *Venus*, it is necessary to give some Account of the Deities, who were usually represented in her Train, and formed a Part of that State with which she usually appeared.

- (22) *She said; and turning round, her Neck she shew'd,  
That with Celestial Charms divinely glow'd;  
Her waving Locks immortal Fragrance shed,  
And breath'd ambrosial Sweets around her Head:  
' In flowing Pomps her radiant Robe was seen,  
' And all the Goddess sparkled in her Mein.'*

*Pitt's Virgil, Æneid I. 402.*

(23) This Statue was at *Elis*; and the Tortoise was designed to shew, that Women should not go much abroad, but attend their domestic Affairs.

(24) See a great Number of these in Mr. *Ogle's* Antiquities, illustrated by antient Gems; a Work, which it is a great Loss to the Publick, that ingenious and worthy Gentleman did not live to finish.

The

The first of these is *Cupid*. Some make him one of the most ancient of the Deities; and say, he had no Parents, but succeeded immediately after *Chaos*. Others report, that *Nox* or *Night* produced an *Egg*; which being hatched under her sable Wings, brought forth *Cupid* or *Love*, who with golden Pinions immediately flew through the whole World (1). But the common Opinion is, that *Cupid* was the Son of *Mars* and *Venus*; and the Favourite Child of his Mother; who without his Aid, as she confesses in *Virgil* (2), could do little Execution: Indeed the Poets, when they invoke the Mother, seldom fail to make their joint Addresses to the Son (3). Perhaps the Consciousness of his own Importance rendered this little Divinity so arrogant, that on many Occasions he forgot his filial Duty. This *Cupid* belonged to the *Venus Pandemos* or *Popularis*, and was called *Anterôs* or *Lust*.

But the Ancients mention another *Cupid*, Son of *Jupiter* and *Venus*, of a nobler Character; whose Delight it was to raise refined Sentiments of Love and Virtue, whereas the other inspired base and impure Desires: His Name was *Erôs* or *true Love*. *Erôs* bore a Golden Dart, which caused real Joy and Affection; *Anterôs* a Leadен Arrow, which raised a fleeting Passion, ending in Satiety and Disgust (4).

*Cupid* was usually represented naked, to shew that Love has nothing of its own: He is armed with a Bow and Quiver full of Darts, to shew his Power over the Mind; and crown'd with Roses, to shew the delightful but transitory Pleasures he bestows. Sometimes he is depicted Blind, to denote that Love sees no Faults in the Object beloved; at others he appears, with a Rose in one Hand and a Dolphin in the other; sometimes he is seen standing between *Hercules* and *Mercury*,

(1) Others make him the Son of *Porus*, the God of Counsel; who being drunk begat him on *Penia* the Goddess of Poverty; others, the Son of *Cæus* and *Terra*; and some, of *Zephyrus* and *Flora*.

(2) *Virgil*, *Æn.* I. 368.

(3) See *Horace*, *Lib.* I. Ode xxx. et Passim.

(4) *Ovid* unites the two Characters in the One Deity; *Metamor.* Book I. 468.

to signify the Prevalence of Eloquence and Valour in Love; at others he is placed near *Fortune*, to express, how much the Success of Lovers depends on that inconstant Goddess: He is always drawn with Wings, to typify, that nothing is more fleeting than the Passion he excites.

The *Egyptian Horus*, which attended the terrestrial *Isis* or the *Venus Popularis* or *Pandemos*, according to the Custom of the *Neomeniæ*, was represented with different Attributes; sometimes with the Wings of the *Etesian* Wind, at others with the Club of *Hercules* (5) and the Arrows of *Apollo*, sitting on a Lion, driving a Bull, tying a Ram, or having a large Fish in his Nets: These Signs of the different Seasons of the Year gave Rise to as many Fables. The Empire of *Erôs* or Love was made to extend to Heaven and Earth, and even to the Depths of the Ocean; and this little but powerful Child had disarmed Gods and Men.

*Hymen*, the second Attendant of *Venus*, was the God of Marriage, and the Son of *Bacchus* and that Goddess (6). He is said to be born in *Attica*; where he made it his Business, to rescue Virgins carried off by Robbers, and to restore them to their Parents: On this Account all Maids newly married offered Sacrifices to him, as also to the Goddess of *Concord*. He was invoked in the nuptial Ceremony (7) in a particular Manner.

This God was represented of a fair Complexion, crowned with *Amaricus* or the Herb Sweet Marjoram, and rob'd in a Veil of Saffron Colour, representative of the Bridal Blushes; with a Torch lighted in his Hand, because the Bride was carried always Home by Torch-Light.

Every one knows it was a constant Custom of the oriental Nations, on the Wedding-Day to attend the Bridegroom and Bride with Torches and Lamps: The Chorus on these Occasions was *Hu! Humeneb! Here be*

(5) There is a Gem in Mr. *Ogle's* Antiquities, answering this Description.

(6) *Hymen* is thought to be the Son of the Goddess *Venus Urania*, or the celestial *Venus*.

(7) They repeated often the Words, O *Hymen*, O *Hymenæe*!

*comes!*

comes! This is the Festival (8)! The *Horus*, exhibited on this Occasion in *Egypt*, was a young Man bearing a Lamp or Torch, placed near the *Isis* which denoted the Day of the Month fix'd for the Ceremony.

The *Graces*, who always attended *Venus*, have been already described with the *Muses*, under the Article of *Apollo*.

The *Horæ* or Hours were the Daughters of *Sol* and *Chronis* or *Time*, and the Harbingers of their Father: They were also the Nurses of *Venus*, as well as her Dressers, and made a necessary Part of her Train.

#### C H A P. XXXVII. Of VULCAN.

**T**HOUGH the Husband should usually precede the Wife, yet *Vulcan* was too unhappy in Wedlock to obtain this Distinction. There were several of the Name (1); but the Principal, who arrived at the Honour of being deified, was the Son of *Jupiter* and *Juno*; or, as others say, of *Juno* alone. However this be, he was so remarkably deformed, that his Father threw him down from Heaven to the Isle of *Lemnos*, and in the Fall he broke his Leg (2): Others report, that *Juno* herself, disgusted at his Sight, hurled him into the Sea, where he was nursed by *Thetis* (3).

The first Residence of *Vulcan* on Earth was in the Isle of *Lemnos* (4); where he set up his Forge, and taught Men how to soften and polish Brass and Iron: From

(8) From *Hu lo*! or here he is, and *Meneh* the Feast or Sacrifice, comes *Hymeneus*.

(1) The 1st, said to be the Son of *Cælus*; the 2d, the Son of *Nilus*, called *Opas*; the 3d, the Son of *Jupiter* and *Juno*, mentioned above; and the 4th, the Son of *Manalius*, who resided in the *Vulcanian* or *Liparean* Isles.

(2) He was caught by the *Lemnians*, or he had broken his Neck. It is added, he was a whole Day in falling.

(3) Others report, he fell on the Land, and was nursed by *Apes*; and that *Jupiter* expelled him the Skies, for attempting to rescue *Juno*, when she conspired against him.

(4) Because *Lemnos* abounds in Minerals and hot Springs.

thence



thence he removed, to the *Liparean* Isles near *Sicily*; where, with the Assistance of the *Cyclops*, he made *Jupiter* fresh Thunderbolts, as the Old grew decayed. He also wrought an Helmet for *Pluto*, which rendered him invisible; a Trident for *Neptune*, that shakes both Land and Sea; and a Dog of Brass for *Jupiter*, which he animated so, as to perform (5) all the natural Functions of that Animal: Nor is this a Wonder, when we consider, that at the Desire of the same God he formed *Pandora*, who was sent with the fatal Box to *Prometheus*, as has been related in its Place. In short, *Vulcan* was the general Armourer of the Gods. He made *Bacchus* a golden Crown, to present to *Ariadne*; a Chariot for the *Sun*, and another for *Mars*: At the Request of *Thetis* he fabricated the divine Armour of *Achilles*, whose Shield is so beautifully described by *Homer* (6); as also, at the Intreaty of *Venus*, the invincible Armour of *Aeneas* (7). To conclude, with an Instance of his Skill this Way; in Revenge for his Mother *Juno's* Unkindness, he presented her a golden Chair, managed by such unseen Springs, that, when she sat down in it, she was not able to move, 'till she was forced to beg her deliverance from him.

*Vulcan*, like the rest of the Gods, had several Names or Appellations. He was called *Lemnius*, from the Isle of *Lemnos* consecrated to him; *Mulciber*, or *Mulcifer*, from his Art of softening Steel and Iron: By the *Greeks*, *Hephaistos*, from his delighting in Flames or Fire; and *Ætneus* and *Lipareus*, from the Places supposed to be his Forges (8). As to his Worship, he had an Altar in common with *Prometheus* (9); and was one of the Gods who presided over Marriage, because he first introduced the Use of Torches at the Nuptial Rites. It was customary with

(5) *Jupiter* gave this Dog to *Europa*, she to *Procris*, and by her it was given to *Cephalus* her Husband, and by *Jupiter* after turned to a Stone.

(6) See *Iliad*, Lib. 18.

(7) *Virgil*, *Æneid* VIII.

(8) On Account of the *Volcanoes* and fiery Eruptions there.

(9) *Prometheus* first invented Fire, *Vulcan* the Use of it in making Arms and Utensils.

many

many Nations, after Victory to gather the Enemy's Arms in a Heap, and offer them to *Vulcan*. His principal Temple was in a consecrated Grove at the Foot of Mount *Ætna*, guarded by Dogs, who had the Discernment to distinguish his Votaries, to tear the Vicious and fawn upon the Virtuous.

The proper Sacrifice to this Deity was a Lion, to denote the resistless Fury of Fire. His Festivals were different: At those called *Protervia*, amongst the *Romans*, they ran about with lighted Torches: The *Vulcania* were celebrated by throwing living Animals into the Fire: The *Lampadophoria* were Races performed to his Honour, where the Contention was to carry lighted Torches to the Goal; but whoever overtook the Person before him, had the Privilege of delivering him his Torch to carry, and to retire with Honour.

*Vulcan*, however disagreeable his Person, was sensible of Love. His first Passion was for *Minerva*, and he had *Jupiter's* Consent to make his Addresses to her; but his Courtship was too ill placed, to be successful. He was more fortunate in his Suit to *Venus*, though he had no great Reason to boast of his Lot: The Goddess was too great a Beauty to be constant, and *Vulcan* too disagreeable to be happy. She chose *Mars* for her Gallant, and the Intrigue for some Time went on swimmingly: As *Apollo* or the Sun had a Friendship for the Husband, *Mars* was particularly fearful of his discovering the Affair; and therefore set a Boy, called *Alectryon* or *Gallus*, to warn him and his fair Mistress of the Sun's Approach: The Centinel unluckily fell asleep; and so the Sun saw them together, and let *Vulcan* presently into the Secret. The Blacksmith God, to revenge the Injury, against their next Meeting contrived so fine and imperceptible a Network, that they were taken in their Guilt and exposed to the Ridicule of the Gods, 'till released at the Intercession of *Neptune*. *Mars*, to punish *Alectryon* for his Neglect, changed him into a Cock; who, to atone his Fault, by Crowing gives constant Notice of the Sun-Rise (10).

(10) See *Ovid*, Lib. IV. 171.

• This Deity, as the God of Fire, was represented variously in different Nations: The *Egyptians* depicted him proceeding out of an Egg plac'd in the Mouth of *Jupiter*, to denote the radical or natural Heat diffus'd through all created Beings. Some Historians make him one of the first *Egyptian* Kings, who for his Goodness was deify'd; and add, that King *Menes* erected a noble Temple to him at *Thebes*, with a Colossal Statue Seventy-five Feet high. The *Phœnicians* ador'd him by the Name of *Cryſor*, and thought him the Author and Cause of Lightning and all fiery Exhalations. Some Writers confound him with the *Tubal Cain* of Scripture. In antient Gems and Medals of the *Greeks* and *Romans*, he is figur'd as a lame, deform'd, and squalid Man, working at the Anvil, and usually attended by his Men the *Cyclops*, or by some God or Goddesses who come to ask his Assistance.

To examine into the Ground of this Fable, we must once more have Recourse to the *Egyptian* Antiquities. The *Horus* of the *Egyptians* was the most mutable Figure on Earth; for he assum'd Shapes, suitable to all Seasons of Time, and Ranks of People: To direct the Husbandmen, he wore a Rural Dress; by a Change of Attributes he became the Instructor of the Smiths and other Artificers, with whose Instruments he appear'd adorn'd. This *Horus* of the Smiths had a short or lame Leg, to signify that Agriculture or Husbandry halts without the Assistance of the Handicraft or mechanic Arts: In this Apparatus he was call'd *Mulciber* (11), *Hephaistos* (12), and *Vulcan* (13); all which Names the *Greeks* and *Romans* adopted with the Figure, which (as usual) they converted from a *Symbol* to a God. Now, as this *Horus* was remov'd from the Side of the beautiful *Isis*, or *Venus Pandemos*, to make Room for the martial *Horus* expos'd in Time of War, it gave Rise to the Fa-

(11) From *Malac* to direct and manage, and *Ber* or *Beer* a Cave or Mine, comes *Mulciber*, the King of the Mines or Forges.

(12) From *Aph* Father, and *Eſto* Fire, is form'd *Ephaiſto*, or *Hephaestion* the Father of Fire.

(13) From *Wall* to work, and *Canaan* to hasten, comes *Welcan*, or Work finished.

ble of *Vulcan's* being supplanted in his Wife's Affections by the God of War.

CHAP. XXXVIII. Of the Offspring of VULCAN.

THOUGH *Vulcan* had no Issue by *Venus*, yet he had a pretty numerous Offspring. We have already mention'd his Passion for *Minerva*. This Goddess coming one Day to bespeak some Armour of him, he attempted to ravish her; and in the Struggle his Seed fell on the Ground, and produc'd the Monster *Erichthonius* or *Erichthonius* (1): *Minerva* nourish'd him in her Thigh, and afterwards gave him to be nursed by *Aglauros*, *Pandrosos*, and *Herse*, the Daughters of *Cecrops* King of *Athens*; with a strict Caution, not to look into the Cradle or Coffin which held him: The first and last, neglecting this Advice, ran mad. *Erichthonius*, being born with deform'd or (as some say) Serpentine Legs, was (to hide them) the first Inventor of Chariots. He was the 4th King of *Athens*, and a Prince of great Justice and Equity.

*Cacus*, another Son of *Vulcan*, was of a different Character: He was a notorious Robber, and receiv'd his Name from his consummate Villainy (2). He fix'd himself on Mount *Aventine*, and from thence infested all *Italy* with his Depredations: Having stolen some Oxen from *Hercules*, he dragg'd them backwards to his Cave (3), that the Robbery might not be discover'd by the Tracks; *Hercules* however, passing that Way, heard the lowing of his Cattle, broke open the Doors, and seizing the Wretch put him to Death.

A Third Son of *Vulcan*, *Cæculus* (4), so call'd from his little Eyes, resembled his Brother *Cacus*, and liv'd by Prey. It is said, that as his Mother sat by the Fire,

(1) Deriv'd from *ἐρις*; Contention, and *χθών* the Earth.

(2) From *κακός*, bad or wicked.

(3) *Virgil* has given a fine Description of this Cave, but he makes him but half a Man. See *Æneid* VIII. 194.

(4) It is thought the noble Roman Family of *Cæcilii* derive their Name from him. See *Virgil*, *Æneid* X. 544, and *Æneid* VII. 678.



a Spark flew into her Lap, upon which she conceiv'd. Others say, some Shepherds found him in the Fire as soon as born. He founded the City *Præneste*.

By his Wife *Aglaia* one of the *Graces*, *Vulcan* had several Sons; as *Ardalus*, the Inventor of the Pipe call'd *Tibia*; *Brotheus*, who being deform'd like his Father, destroy'd himself in the Fire, to avoid the Reproaches he met with; *Æthiops*, who gave his Name to the *Æthiopians*, before call'd *Æthereans*; *Olenus*, the Founder of a City of his own Name in *Bæotia*, *Ægyptus*, from whom *Ægypt* was call'd; *Albion*, *Periphenus*, *Morgion*, *Acus*, and several others.

C H A P. XXXIX. Of the CYCLOPS and POLYPHEMUS.

THE *Cyclops* were the Sons of *Neptune* and *Amphitrite*. The Principal were *Brontes*, *Steropes*, and *Pyræmon*; but their whole Number was above a Hundred. They were the Journey-men of *Vulcan*. It is said, that, as soon as they were born, *Jupiter* threw them into *Tartarus*; but that they were deliver'd at the Intercession of *Tellus*, and so became the Assistants of the God *Vulcan*. They had each but One Eye (1), plac'd in the Middle of their Foreheads; and liv'd on such Fruits and Herbs, as the Earth brought forth without Cultivation. They are reported to have built the Walls of *Mycenæ* and *Tyrinthia* with such massy Stones, that the smallest requir'd two Yoke of Oxen to draw it. The Dealers in Mythology say, that the *Cyclops* signify the Vapours rais'd in the Air, which occasion Thunder and Lightning.

With these we may class *Polyphemus*; who, like the *Cyclops*, had but one Eye, and was the Son of *Neptune*; but of so gigantic a Stature, that his very Aspect was terrible. His Abode was in *Sicily*; where he surpriz'd *Ulysses* and his Companions, of whom he devour'd Three;

(1) From *Κύκλῳ* *Circulus*, and *ὄψ*, *Oculus*, that is the One-Ey'd Men.

but *Ulysses* making him drunk blinded him with a Fire-brand, and so escap'd with the rest. *Virgil* has given us a fine Description of this Scene (2).

# CH A P. XL. Of MINERVA or PALLAS.

WE come next to *Minerva* or *Pallas*, one of the most distinguish'd of the *Dii Majores*, as being the Goddess of Wisdom and the Sciences. *Cicero* mentions Five (1) of this Name; but the most considerable was the Daughter of *Jupiter*, not by any infamous Amour, nor even by the conjugal Bed, but the Child of his Brain. It is said her Father, seeing *Juno* barren, through Grief struck his Forehead; and three Months after *Minerva* came forth (2). On the Day of her Nativity it rain'd Gold at *Rhodes* (3). Her first Appearance on Earth was in *Libya*; where beholding her own Beauty in the Lake *Triton*, she from thence gain'd the Name of *Tritonis* (4).

She had (beside) several other Appellations amongst the *Greeks* or *Romans*. She was call'd *Pallas*, from the brandishing her Spear in War; *Athena*, because she was

(2) See *Virgil* *Æneid*, Lib. III. 618.

(1) The 1st, the Mother of *Apollo* or *Latona*; the 2d, produced from the *Nile*, and worshipp'd at *Sais* in *Egypt*; the 3d, the Child of *Jupiter's* Brain; the 4th, the Daughter of *Jupiter* and *Corypha*, who invented Chariots with four Wheels; and the 5th, the Child of *Pallas*, whom she kill'd, because he attempted her Chastity.

(2) It is said, *Vulcan* was the Midwife, by cleaving his Skull with a Hatchet; but, that seeing an arm'd Virago come out instead of a Child, he ran away: Others report, that when *Jupiter* swallowed *Metis*, one of his Wives, he became with Child of *Pallas*.

(3) Hence the *Rhodians* were the first who worshipp'd her, as *Claudian* remarks.

*Auratos Rhodiis imbres nascente Minervâ*

*Induxisse Jovem ferunt.*

Some say it was, because she taught them the Art of making *Cossetal* Statues.

(4) An annual Ceremony was perform'd at this Lake by the *Virgin*, who in distinct Bodies attack'd each other with various Weapons: The first that fell was esteem'd not a Maid, and thrown into the Lake; but she, who receiv'd most Wounds, was carried off in Triumph.

born

born full-grown and never suckled, whence also she obtain'd the Name of *Ametros* or Motherless: The Epithet of *Parthenis* or the Virgin was given her, on account of her perpetual Chastity; that of *Ergatis* or the Workwoman, for her Excellency in Spinning and Weaving; *Musica*, from her inventing the Pipe; *Pylotis*, because her Image was set up in the Gates; and *Glauco-pis* (5) or Green-Ey'd, because her Eyes were of that Cast, like those of the Owl.

*Minerva* was the Goddess of War, Wisdom, and Arts; such as Weaving, the making Oil; Musick, especially the Pipe (6); of building Castles, over which she presided; and, in short, was the Patroness of all those Sciences, which render Men useful to Society and themselves, and entitle them to the Esteem of Posterity.

We already have had occasion to observe, how this Goddess vow'd a perpetual Virginity, and in what Manner she rejected the Addresses of *Vulcan*. She was indeed very delicate on this Point; for she depriv'd *Tiresias* of his Sight, because he accidentally saw her bathing in the Fountain of *Helicon*; but, at the Intercession of his Mother *Charicle*, she relented so far, that, to compensate his Loss, she endued him with the Gift of Prophecy (7). Nor was she less severe to *Medusa*; who being ravish'd by *Neptune* in her Temple, she reveng'd the Sacrilege, by turning her Locks into Snakes, and causing all who beheld her after to be chang'd into Stones.

She was equally jealous of her Superiority in the Arts she invented. *Arachne* a *Libyan* Princess, the Daughter of *Idmon*, had the Presumption to challenge her at Spinning; but the Folly cost her dear; for *Minerva* struck her with the Spindle on the Forehead; and when she attempted to hang herself through Despair, the Goddess turn'd her into a *Spider*, in which Shape she still exer-

(5) From *Γλαυκός*, azure, Sea-green, or Sky-blue: whence the Poets call her the *Blue-Ey'd* Maid.

(6) It is said, seeing her Cheeks reflected in the Water as she play'd, she threw away the Pipe with this Expression; *That Musick was too dear, if purchas'd at the Expence of Beauty.*

(7) *Ovid* relates the Story of *Tiresias* very differently; for which see *Metamorph.* Lib. III. 316.

cises the Profession she so much boasted. The Reader may consult *Ovid*, (8) if he would see this Story set in a beautiful Light.

As Conduct in Military Affairs is opposite to brutal Valour, so *Minerva* is always by the Poets plac'd in contrast to *Mars*. Thus we see *Homer* makes her side with the *Greeks* in the *Trojan War*, while the other Deity takes the Part of the Enemy: The Success is answerable to this Disposition (9); and we see Prudence and Discipline victorious, over Valour without Counsel, and Force under no Direction.

One of the most remarkable of *Minerva's* Adventures was her Contest with *Neptune*, of which Notice has been taken under the Article of that Deity. When *Cecrops* founded *Athens*, it was agreed, that whoever of these two Deities should produce the most beneficial Gift to Mankind, should give a Name to the New City; *Neptune* with a Stroke of his Trident produced a *Horse*; *Pallas* caus'd an *Olive* to spring from the Ground, and carried the Prize. The Meaning of this Fable was to point out, that Agriculture to a rising Colony was of more Importance than Navigation.

*Minerva* was highly honour'd, and had several Temples, both in *Greece* and *Italy*. The *Athenians*, who always had a particular Devotion to her as the Patroness of their City, in the flourishing State of their Republic erected a magnificent Temple to her by the Name of *Parthenis* or the *Virgin-Goddess*; in which they plac'd her Statue of Gold and Ivory Thirty-nine Feet high, wrought by the Hands of *Pheidias*. She had a Stately Temple at *Rome*, on Mount *Aventine*; where her Festival, call'd *Minervalia* or *Quinquatria*, was celebrated for five Days successively in the Month of *March*. She had her Altars, sometimes in common with *Vulcan*, sometimes with *Mercury*. The usual Victim offer'd her, was a *White-Hen* never yoked: The Animals sacred to her were, the *Cock* for it's Courage, the *Owl* for it's Sagacity, and the *Basilisk* for it's Penetration.

(8) See *Ovid*, Lib. VI. 1.

(9) See the Preface to Mr. *Pope's Homer*.



We must not here omit the *Palladium* (10), that sacred Statue of her, which fell down from Heaven, and was preserv'd in Troy, as a Treasure on whose Safety that of the Kingdom depended: But *Diomedes* and *Ulysses* found Means to steal it, and the City was soon after taken and destroy'd (11). However, it is certain that *Aeneas* brought either this, or another of the same Kind, with him into *Italy*, and deposited it at *Lavinium*; from whence it was remov'd to *Rome*, and plac'd in the Temple of *Vesta*: When this Edifice was consum'd by Fire, *Metellus* a noble *Roman* rush'd in and brought it off, but with the Loss of his Eyes; in Recompense for which heroic Action, he had the Privilege of coming to the Senate in a Chariot, that the Honour might in some Degree allay the Sense of his Misfortune. The *Romans* indeed, vain of their *Trojan* Descent, regarded the *Palladium* in the same Light with their Ancestors, and thought the Security and Duration of their Empire was annex'd to the Possession of this Guardian Image.

We come next to enquire into the mythological Birth and Origin of this fabled Goddess, who is no other than the *Egyptian Isis* under a new Dress or Form, and the same with the *Pales* or rural Goddess of the *Sabines* (12). The *Athenians*, who were an *Egyptian* Colony from *Sais*, follow'd the Customs of their Ancestors, by particularly applying themselves to raising *Flax* for Linen Cloth, and the Cultivation of the *Olive* (13). Now the *Isis* worshipp'd at *Sais*, as presiding over these Arts, was a Female Figure in compleat Armour: This (as *Diodorus* tells us) was, because the Inhabitants of

(10) Authors differ, as to this *Palladium*; some making it of Wood, and adding, it could move its Eyes and shake its Spear: Others say, it was compos'd of the Bones of *Pelops*, and sold by the *Scythians* to the *Trojans*.

(11) Some assert, it was a Counterfeit *Palladium* the *Greek* Generals stole away, and that *Aeneas* sav'd the True One: Others make two *Palladiums*.

(12) To whose Honour the Feasts call'd *Palilia* were celebrated. Now this Word is manifestly of *Egyptian* Derivation, being taken from *Pelil*, to govern the City; whence comes *Pelilah*, the Publick Order.

(13) The City of *Sais* deriv'd its Name from this Tree; *Zaith*, or *Sais*, signifying the *Olive*.

this

this *Dynasty* were both the best Husbandmen and Soldiers in *Egypt*. In the Hand of this Image they placed a *Shield*, with a *Full Moon* depicted on it, surrounded by *Serpents*, the Emblems of Life and Happiness; and at the Feet of this *Isis* they plac'd an *Owl*, to shew it was a nocturnal Sacrifice: To this *Isis* they gave the Name of *Medusa* (14), expressive of what she was design'd to represent. The *Greeks*, who were ignorant of the true Meaning of all this, did not think fit to put such a favourable Sense on the Head of *Medusa*; which seem'd to them an Object of Horror, and open'd a fine Field for poetical Imagination: The pressing of the Olives did indeed turn Fruit into Stones, in a literal Sense; hence they made the *Aegis* or Shield of *Minerva* petrify all who beheld it.

To remind the People of the Importance of their Linen Manufactory, the *Egyptians* expos'd in their Festivals another *Isis*, bearing in her right Hand the Beam or Instrument round which the Weavers roll'd the Warp of their Cloth: This Image they call *Minerva* (15). There are ancient Figures of *Pallas* now extant (16), which correspond with this Idea: What still heightens the Probability of this is, that the Name of *Athena* given to this Goddess is the very Word in *Egypt* for the flaxen Thread (17) used in their Looms. Near this *Isis*, which was to warn the Inhabitants of the Approach of the Weaving or Winter-Season, they plac'd the Figure of an Insect, whose Industry seems to have given Rise to this Art, and to which they gave the Name of *Arachne* (18) to denote its Application. All these Emblems transplanted into *Greece*, by the Genius of that People, who were fond of the Marvellous, were converted into real Objects; and indeed afforded Room enough, for the Imagination of their Poets, to invent the Fable of the Transformation of *Arachne* into a Spider.

(14) From *Dush*, to press, comes *Medusba* or *Medusa* the Pressing. See *Isaiah* xxv. 10.

(15) From *Manevrah*, a Weaver's Loom.

(16) In the Collection of Prints made by M. De Cressat.

(17) *Atona*, Linen Thread. See *Proverbs* vii. 16.

(18) From *Arach*, to make Linen Cloth.

*Minerva*, by the Poets and Sculptors, is usually represented in a standing Attitude compleatly arm'd, with a composed but smiling Countenance, bearing a golden Breast-Plate, a Spear in her Right-Hand, and her terrible *Ægis* in her Left, having on it the Head of *Medusa* entwin'd with Snakes: Her Helmet was usually entwin'd with *Olives*, to denote that Peace is the End of War, or rather because that Tree was sacred to her: At her Feet is generally plac'd the *Owl*, or the *Cock*; the former being the Emblem of *Wisdom*, the latter of *War*.

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CHAP. XLI. Of MARS and BELLONA.

**M**ARS was the Son of *Juno* alone; who, being chagrin'd that *Jupiter* should bear *Minerva* without her Help, to be even with him consulted *Flora*; who shew'd her a Flower in the *Olenian* Fields, on touching which she conceiv'd, and became the Mother of this dreadful Deity (1). *Thero*, or Fierceness was his Nurse: and he receiv'd his Education amongst the *Scythians*, the most barbarous Nation in the World; amongst whom he was ador'd in a particular Manner, though they acknowledg'd no other God.

This Deity had different Appellations. The *Greeks* call'd him *Arés* (2); either from the Destruction he causes, or the Silence and Vigilance observ'd in War: He had the Name of (3) *Gradius* from his Majestick Port, and the brandishing his Spear; this Epithet was peculiar to him in Action, when on the Offensive; that of *Quirinus* was applied to him, when on the Defensive, or at Rest. By the antient *Latins* he was styl'd *Salus* or the Dancer, from the Uncertainty that attends all martial Enterprizes.

(1) Others make him the Son of *Jupiter* and *Juno*, or of *Jupiter* and *Eris*.

(2) Either from αἰεῖν or ἀναίεῖν to kill; or from ἀ not, and φῆναι to speak.

(3) A Gradiendo.

*Mars* was the God of *War*, and in high Veneration with the *Romans*; both on Account of his being the Father of *Romulus* their Founder, and also because of their own *Genius*, which was always inclin'd to Conquest. *Numa*, one of their earliest Kings, though otherwise a pacific Prince, having implor'd the Gods, during a great Pestilence, receiv'd from Heaven a small Brass Buckler call'd *Ancile*; which the Nymph *Egeria* advis'd him to keep with the utmost Care, the Fate of the *Roman* People and Empire depending on its Conservation: To secure so valuable a Pledge, *Numa* caus'd eleven more Shields of the same Form to be made; and intrusted the Care of these to an Order of Priests he instituted, call'd *Salii* or the Priests of *Mars*, in whose Temple the Twelve *Ancilia* were reposit'd: The Number of these Priests was also Twelve, chosen out of the noblest Families; who annually on the first of *March* (the Festival of *Mars*) carried the *Ancilia* with great Ceremony round the City, clashing their Bucklers and singing Hymns to the Gods; in which they were join'd by a Chorus of Virgins, chosen to assist on this Occasion, and dressed like themselves: This Festival was concluded with a grand Supper (4).

*Augustus* erected a magnificent Temple to *Mars* at *Rome*, by the Title of *Ultor*; which he vow'd to him, when he implor'd his Assistance against the Murderers of *Julius Caesar*. The Victims sacrificed to him were, the *Wolf*, for its Fierceness, the *Horse*, on account of its Usefulness in War, the *Wood-pecker* and *Vulture* for their Ravenousness, and the *Cock* for his Vigilance. He was crown'd with *Grass*, because it grows in Cities depopulated by War, and thickest in Places moisten'd with human Blood.

The History of *Mars* furnishes few Adventures. We have already related his Amour with *Venus*; by whom he had *Hermione*, contracted to *Orestes*, and afterwards married to *Pyrrhus* King of *Epirus*.

By the Nymph *Bistonis*, *Mars* had *Terens*; who reign'd in *Thrace*, and married *Progne* the Daughter of

(4) Call'd *Cæna Saliaris*.



*Pandion* King of *Athens*. This Princess had a Sister call'd *Philomela*, a great Beauty : Being desirous to see her, she requested her Husband to go to *Athens*, and, with her Father's Permission, bring her Sister to her. *Tereus* by the Way fell in Love with his Charge ; and, on her rejecting his Sollicitations, ravish'd her, cut out her Tongue, and enclos'd her in a strong Tower ; pretending to his Wife, she died in the Journey. In this Condition the unhappy Princess found Means, to embroider her Story and send it to her Sister ; who, transported with Rage, contriv'd to revenge the Injury. First she brought her Sister home privately ; next she kill'd her Son *Itys*, and serv'd up his Flesh to his Father for Supper ; and after he had eaten it, she expos'd the Head, and told what she had done : *Tereus*, mad with Fury, pursued the Sisters, who in their Flight were transformed, *Progne* into a Swallow, and *Philomela* into a Nightingale : *Itys* was by the Gods chang'd into a Pheasant, and *Tereus* himself into a Lapwing. *Ovid* has (5) given this Story with his usual Embellishments.

*Mars* married a Wife call'd *Nerio* or *Nerione*, (6) which in the *Sabine* Tongue signifies Valour or Strength. He had several Children ; the Principal of whom were, *Bythis*, who gave his Name to *Bythia* ; *Thrax*, from whom *Thrace* was so call'd ; *Ænomaus*, *Ascalaphus*, *Biston*, *Chalybs*, *Strymon*, *Parthenopæus*, *Imolus*, *Pylus*, *Euenus*, *Calydon*, &c.

This Deity, having kill'd *Halirothius* the Son of *Nep-  
tune*, was indicted before the Assembly of the Gods for the Murder, as well as, for the Crime of Debauching *Alcippe*, Sister to the Deceas'd : Twelve Gods were present, of whom Six were for acquitting him ; so that, by the Custom of the Court, (when the Voices were equal, the favourable Side carrying it) he came off. Some say, this Trial was in the famous *Areopagus* or Hill of *Mars* at *Athens* ; a Court, which in succeeding

(5) See *Ovid*, Lib. VI. 424.

(6) Hence the *Claudian* Family at *Rome* are said to derive the Sir-Name of *Nero*.

Times gain'd the highest Reputation, for the Justice and Impartiality (7) of its Proceedings.

*Mars* was neither invulnerable, nor invincible ; for we find him in *Homer*, both wounded and pursued by *Diomedes* : but then it must be consider'd, that *Homer* was so good a Patriot, that he always affects to disgrace the Gods who took the *Trojan's* Part.

*Mars*, whatever his Appearance be, was of *Egyptian* Original. This Nation was divided into Three Classes ; the *Priests*, the *Husbandmen*, and the *Artificers* : of these, the First were, by their Profession, exempt from War : and the Last reckon'd too mean to be employ'd in Defence of the State ; so that their *Militia* was wholly taken from the Second Body. We have already observ'd, that, in the Sacrifices which preceded their Military Expeditions, their *Isis* appear'd in a warlike Dress, and gave Rise to the *Greek Pallas* or *Minerva*. The *Horus*, which accompany'd this Figure, was also equipp'd with his Helmet and Buckler, and call'd by the Name of *Harits* (8) or the Formidable : The *Syrians* soften'd this Word, to *Hazis* (9) ; the *Greeks* chang'd it to *Arés* ; the *Gauls* pronounc'd it *Hesus* ; and the *Romans* and *Sabines*, *Warets* or *Mars* : Thus the Military *Horus* of the *Egyptians* became a Person, and made the God of Combats or War.

*Mars* is usually describ'd in a Chariot, drawn by furious Horses ; compleatly arm'd, and extending his Spear with the one Hand, while with the other he grasps a Sword embrued in Blood : His Aspect is fierce and savage. Sometimes *Discord* is represented, as preceding his Car ; while *Clamour*, *Fear*, and *Terror* appear in his Train. *Virgil* has given a Description of this God, pretty much agreeable to this Idea (10).

(7) The Judges were chosen out of Persons of the most blameless Characters. They suffer'd no verbal Pleadings before them, lest a false Eloquence might varnish a bad Cause ; and all their Sentences were given in Writing, and deliver'd in the Dark.

(8) From *Harits*, violent or enraged. See *Job* xv. 20.

(9) *Hazis*, (Syr.) the terrible in War, *Psalms* xxiv. 8. The *Syrians* also call'd him *Ab Gueroth*, or the Father of Combats ; whence the *Romans* borrow'd their *Gradivus Pater*.

(10) *Virgil*, *Æneid* VIII. 700.

*Bellona* is usually reckon'd the Sister of *Mars*, though some call her both his Sister and Wife. As her Inclinations were equally cruel and savage, she took a pleasure in sharing his Dangers; and is commonly depictur'd, driving his Chariot with a Bloody Whip in her Hand. *Appius Claudius* built her a Temple at *Rome*; where, in her Sacrifices call'd *Bellonaria*, her Priests us'd to slash themselves with Knives: Just opposite stood the *Columna Bellica*; a Pillar, from whence the Herald threw a Spear, when War was proclaim'd against any Nation. She is said, to be the Inventress of the Needle (11), from which she took her Name.

This Goddess is represented in a furious and distracted Attitude, sometimes holding a lighted Torch or *Brand*, at others with a *Trumpet*; her Hair compos'd of *Snakes* clotted with Gore, and her Garments stain'd with *Blood*.

#### C H A P. XLII. Of CERES.

IT may not be improper now, to pass to softer Pictures, whose agreeableness may serve as a Contrast to the stronger Images just display'd. As Plenty and Abundance repair the Waste and Havock of War, we shall next to *Mars* introduce *Ceres*, a Divinity friendly and beneficent to Mankind.

This Goddess was the Daughter of *Saturn* and *Rhea*. *Sicily*, *Attica*, *Crete*, and *Egypt*, claim the Honour of her Birth: Each Country produces its Reasons; but the First has the general Suffrage. In her Youth she was so beautiful, that her Brother *Jupiter* fell in Love with her, by whom she had *Proserpine*. *Neptune* next enjoy'd her: but the Fruit of this Amour is controverted; some making it a Daughter, call'd *Hira*; others a Horse, call'd *Arion*: Indeed, as this last Deity carest'd her in that Form, the latter Opinion seems best founded. However this be, she was so asham'd of this last

(11) From *Enclon*, a Needle; or, as some think, from *Bellum* War.

Affair, that she put on mourning Garments and retired to a Cave; where she continued so long, that the World was in Danger of perishing for Want (1): At last *Pan* discovered her Retreat, and informed *Jupiter*; who appeased her by the Intercession of the *Parcæ* or Fates, and prevailed on her to return to the World.

For some Time she took up her Abode in *Corcyra*, from whence she removed to *Sicily*; where the Misfortune befell her, of the Rape of *Proserpine* her Daughter by *Pluto*. The disconsolate Mother immediately carried her Complaints to *Jupiter*, upbraiding him with his permitting such an Injustice to be committed, especially on the Person of his own Daughter: But obtaining little Satisfaction, she lighted her Torches at Mount *Ætna*; and mounting her Car drawn by winged Dragons, set out in Search of her beloved Child. As her Adventures in this Journey were pretty remarkable, we shall mention them in their Order.

Her first Stop was at *Athens*; where being hospitably received by *Celeus*, in Return she taught him to sow Corn, and nourished his Son *Triptolemus* with celestial Milk by Day, at Night covering him with Fire to render him immortal: *Celeus*, out of Curiosity discovering this last Particular, was so affrighted, that he cried out and revealed himself, on which the Goddesses killed him. As to his Son, *Ceres* lent him her Chariot, and sent him through the World to instruct Mankind in the Benefits of Tillage.

Shewas next entertained by *Hypothoon* and his Wife *Meganira*, (2) who set Wine before her; this she refused, as unsuitable to her mournful Condition, and prepared herself a Drink from an Infusion of Meal or Corn, which she afterwards used. *Iambe* (3), an Attendant of *Meganira*'s, used to divert the Goddesses with Stories and Jest; which she repeated in a certain Kind of Verse, which bears her Name. It happened, during a Sacrifice made

(1) Because during her Absence the Earth produced no Corn or Fruits.

(2) *Hypothoon* was the Son of *Neptune* and *Aspe*.

(3) The Daughter of *Pan* and *Echo*, and the Inventress of *Iambic* Verse.



her here, that *Abas* Son to *Meganira* derided the Ceremony, and used the Goddess with opprobrious Language; whereupon she sprinkled him with a certain Mixture she held in her Cup, and he became a *Nerwt* or Water-Lizard. *Erisichthon* also, for cutting down a Grove consecrated to her, was punished with such an insatiable Hunger, that he gnawed his own Flesh.

From thence *Ceres* passed into *Lycia*; where being thirsty, and desiring to drink at a Spring, the Clowns not only hindered her, but sullied and disturbed the Water, reviling her for her Misfortunes; upon which she turned them into *Frogs*. These Frogs, though already punished for affronting his Sister, had the Folly to ask *Jupiter* to grant them a King: He sent them a Frog, whom they rejected, and desired another; upon which the God sent them a Water-Serpent, which devoured them, and effectually convinced them of their Weakness.

It is disputed, Who first informed *Ceres* where her Daughter was: some ascribe the Intelligence, to *Trip- tolemus* and his Brother *Eubuleus*; but the Majority agree, in giving the Honour of it to the Nymph *Arethusa* (4), who saw her in the Infernal Regions; whether she fled, from the amorous Pursuit of the River *Alpheus*; and rising again, appeared in *Sicily*, with Fear dissolved into a Fountain.

We have but one Amour of *Ceres* recorded. Finding *Jasius*, the Son of *Jupiter* and *Electra*, asleep in a Field newly ploughed up; she acquainted him with her Passion, and bore him *Plutus* the God of Riches; whom *Jove*, incensed to see his Son become his Rival, killed with a Thunderbolt.

*Ceres* had several Names: She was called *Magna Dea* or the Great Goddess, from her Bounty in supporting Mankind; (5) *Melaina*, from her black Cloathing; (6) *Eucleia*, from her Verdure; *Alma Altrix* and *Mammosa*, from her nourishing and impregnating all

(4) The Daughter of *Nereus* and *Doris*, and a Companion of *Diana*.

(5) *Μέλαινα* black.

(6) *Εὐκλεία* Splendor.

Seeds and Vegetables, and (being as it were) the common Mother of the World. The *Arcadians*, by Way of Excellence, styled her *Despoina* or the *Lady*: She was also honoured with the peculiar Epithet of (7) *Thesmophoris* or the *Legislatress*; because Husbandry first taught the Use of Land-Marks and the Value of Ground, the Source of all Property and Law.

It must be owned, this Goddess was not undeserving the highest Titles given her; being considered, as the Deity who first taught Men to plow and sow, to reap and house their Corn, to yoke Oxen, to make Bread, to cultivate all Sorts of Pulse and Garden Stuff, except Beans (8); though some make *Bacchus* the first Inventor of Agriculture: She also instructed Mankind, to fix Limits or Boundaries to ascertain their Possessions.

There was none of the celestial Assembly, to whom more solemn Sacrifices were instituted, than to *Ceres*. The Place, where she was principally worshipped, was at *Eleusis*; where her Rites were performed in the most Solemn and Mysterious Manner. They were celebrated only once in Five Years; all the Matrons initiated were to vow a perpetual Chastity. At the Commencement of the Festival, a Feast was kept for several Days, during which Wine was banished the Altars: After this the Procession began, and consisted in the Carriage of the sacred Baskets or Canisters; in one of which was inclosed a Child, with a golden Serpent, a Van, Grains; Cakes, &c. The Representation of the Mysteries (during which a profound Silence (9) was to be observed) concluded thus. After a horrid Darkness, Thunder, Lightning, and whatever is most awful in Nature; there succeeded a calm and bright Illumination; which discovered Four Persons, splendidly habited: The First was called the *Hierophant* or the *Expounder of sacred*

(7) Θεσμοδότης a Law, and φέρω to bring.

(8) There are several Reasons assigned, for the *Pythagorean* Precept, of abstaining from Beans. [*Abstine à Fabis.*]

(9) It was Death to speak, or to reveal what passed in these religious Rites.

*Things*, and represented the *Demiurgus* (10) or Supreme Being; the Second bore a Torch, and signified *Osiris* or the Sun; the Third stood near the Altar, and signified *Isis* or the Moon; and the Fourth, whom they called the *Holy Messenger*, personated *Anubis* or *Mercury*. To these Rites none were admitted, but Persons of the first Character for Probity or Eminence: Only the Priests were suffered to see the Statue of the Goddess. All the Assembly used lighted *Torches*, and the Solemnity concluded with *Games*, in which the Victors were crowned with Ears of *Barley*. The whole Purport of this Representation was, to allegorize the desolate State of Mankind after the Flood, and to shew the Benefits of Agriculture and Industry.

According to *Herodotus*, these Rites were brought from *Egypt* to *Greece*, by the Daughters of *Danaus*: Others say, that *Eumolpus*, the Son of *Triptolemus* and *Driote*, transferred them from *Eleusis* to *Athens*.

The *Theismophoria* (or lesser Festivals of *Ceres*) were celebrated annually at *Argos*, and in many Points resembled the *Eleusinian* Mysteries; but fell short of them very much, in the Dignity and Grandeur of the Celebration.

2. *Menmius* the *Ædile* first introduced these Rites into *Rome*, by the Title of *Ceræalia* (11). None guilty of any Crime were admitted to the Sacrifices; so that, when *Nero* attempted it, the *Roman* Matrons expressed their Resentment by going into Mourning. This Festival was closed by a Banquet and publick Horse-Races.

The *Ambarvalia* were Feasts celebrated by the *Roman* Husbandmen in Spring, to render *Ceres* propitious (*ambiendis arvis*) by lustrating their Fields. Each Master of a Family furnished a Victim, with an Oaken Wreath round its Neck; which he led thrice round his Ground; followed by his Family, singing Hymns and dancing in

(10) Δημιουργός (properly a Publick Workman) signifies the Great Creator of all Things; from δημῶν publick, and ἔργον Work.

(11) This appears from a Medal of this Magistrate; on which is the Effigies of *Ceres*, holding in one Hand three Ears of Corn, in the other a Torch, and, with her Left-Foot, treading on a Serpent.

Honour of the Goddesses. The Offerings, used in the Lustration, were Milk and New Wine. At the Close of the Harvest there was a Second Festival; in which the Goddesses were presented with the First-Fruits of the Season, and an Entertainment provided for the Relations and Neighbours.

In the Beginning of *April* the Gardeners sacrificed to *Ceres* to obtain a plentiful Produce of their Grounds, which were under her Protection. *Cicero* mentions an ancient Temple of hers at *Catanea* in *Sicily*, in which the Offices were performed by Matrons and Virgins only, no Man being admitted. The usual Sacrifices to this Goddess were a Sow with Pig, or a *Ram*: The Garlands, used in her Sacrifices, were of *Myrtle* or *Rape-weed*; but Flowers were prohibited, because *Proserpine* was lost as she gathered them. The *Poppy* alone was sacred to her; not only because it grows amongst Corn, but because in her Distress *Jupiter* gave it her to eat, that she might sleep and forget her Troubles.

Let us now endeavour to find some Explanation of this History of *Ceres*. If we have Recourse to our former Key, we shall find the *Ceres* of *Sicily* and *Eleusis*, or of *Rome* and *Greece*, no other than the *Egyptian Isis*, brought by the *Phœnicians* into those Countries: The very Name of Mystery (12), given to the *Eleusinian* Rites, shews they are of *Egyptian* Origin. The *Isis*, which appeared at the Feast, appointed for the Commemoration of the State of Mankind after the Flood, represented the Earth, and bore the Name of *Ceres* (13): She was figured in Mourning, and with a Torch; to denote the Grief she felt for the Loss of *Persephone* (14) her favourite Daughter, and the Pains she was at to recover her: The Torch also shewed the Pains Men were at in that Time of Distress, to invent Torches and Fire to warm and light them during the cold Winter Nights, which followed that great Change of Nature, and were before unknown; and the *Poppies*, with which this *Isis*

(12) From *Myster*, a Veil or Covering.

(13) From *Cerets*, Dissolution or Overthrow. *Jeremiah* xlv. 20.

(14) From *Peri*, Fruit or Corn, and *Saphan* lost, comes *Persephone* or the Corn lost.



was crowned, signified the Joy Men received at the first abundant Crop (15). *Triptolemus* was only the Attendant *Horus* (16), bearing in his Hand the Handle of a Plough; and *Celeus* his Father was no more, than (17) the Name of the Tools used in forming this useful Instrument of Agriculture: *Eumolpus* expressed (18) the Regulation or Formation of the People to Industry and Tillage; and *Proserpina* or *Persephonah*, found again, was a lively Symbol of the Recovery of Corn almost lost in the Deluge, and its Cultivation with Success. Thus the Emblems of the most important Event which ever happened in the World, though almost quite simple, became the Sources of the most ridiculous Fable and grossest Idolatry, when transplanted to Greece and Rome.

*Ceres* was usually represented of a tall majestick Stature, fair Complexion, languishing Eyes, and yellow or flaxen Hair; her Head crowned with *Poppies* or Ears of Corn, her Breasts full and swelling; holding in her Right-Hand a Bunch of the same Materials with her Garland, and in her Left a lighted Torch. When in a Car or Chariot, she is drawn by winged Dragons.

#### C H A P. XLIII. Of BACCHUS.

**A**S Corn and Wine are the noblest Gifts of Nature, so it is no Wonder, if, in the Progress of Idolatry, they became deified and had their Altars. It is therefore no unnatural Transition, if from *Ceres* we pass to *Bacchus*.

This Deity was the Son of *Jupiter* and *Semele* (as has been observed in the Article of *Jupiter*) and was born

(15) *Bobo* signifies a double Crop, and is also the Name for the Poppy.

(16) From *Tarep* to break, and *Telem* a Furrow, comes *Triptolemus*, or the Act of Ploughing.

(17) *Celeus*; from *Celi*, a Tool or Vessel.

*Virgea præterea Celci vilisque supellex*. Virgil Geo. I. 165.

(18) From *Wam* People, and *Alap* to learn, is derived *Eumolpus*: *Eumolpus*, i.e. the People regulated or instructed.





at *Thebes*. *Cicero* mentions Five (1) of the Name. It is said, the *Nymphs* took Care of his Education; though some ascribe this Office, to the *Horæ* or *Hours*; others, to the *Naiades*. *Mercury* after this carried him into *Eubœa*, to *Macris* the Daughter of *Aristæus*, (2) who anointed his Lips with Honey; but *Juno*, incensed at his finding Protection in a Place sacred to her, banished him thence; so that *Macris* fled with him into the Country of the *Phœnicians*, and nourished him in a Cave. Others say, that *Cadmus* Father to *Semele*, discovering her Crime, put her and the Child into a wooden Ark, which by the Tides was carried to *Oreatæ* a Town of *Laconia*; where *Semele*, being found dead, was buried with great Pomp, and the Infant nursed by *Ino* in a Cave: During this Persecution, being tired in his Flight, he fell asleep, and an *Amphisbœna* (a two-headed Serpent of the most poisonous Kind) bit his Leg; but awaking he struck it with a Vine-Twig, which killed it.

In his Infancy, some *Tyrrhenian* Merchants found him asleep on the Shore, and attempted to carry him away; but suddenly their Masts were encompassed with *Vines*, and their Oars with *Ivy*; and being seized with Madness, they jumped into the Sea, where the God changed them into *Dolphins*.

*Bacchus*, during the *Giants* War, distinguished himself greatly by his Valour, in the Form of a *Lion*; while *Jupiter*, to encourage his Son, used the Word *Eubœe* or *εὐβοῖε* (well done, my Son!) which was afterwards frequently used in his Sacrifices. Others say, that in this Rebellion the *Titans* cut our Deity to Pieces; but that *Pallas* took his Heart while yet panting, and carried it to her Father; who collected the Limbs, and re-animated the Body, after it had slept Three Nights with *Proserpine* (3).

(1) The 1st, the Son of *Jupiter* and *Proserpine*; the 2d, the *Egyptian Bacchus*, the Son of *Nile*, who killed *Nysa*; the 3d, the Son of *Caprius*, who reigned in *Asia*; the 4th, the Son of *Jupiter* and *Luna*; and the 5th born of *Nisus* and *Thione*.

(2) Others say *Mercury* carried him to *Nysa*, a City of *Arabia* near *Egypt*.

(3) The Mythologists say, this is to denote that the Cuttings of Vines will grow, but that they will be Three Years before they come to bear.

The



The most memorable Exploit of *Bacchus* was his Expedition to *India*, which employed him Three Years. He set out from *Egypt*; where he left *Mercurius Trimegistus* to assist his Wife, in Quality of Co-Regent; and appointed *Hercules* his Viceroy: *Busiris* he constituted President of *Phœnicia*, and *Antæus* of *Libya*; after which he marched with a prodigious Army, carrying with him *Triptolemus* and *Maro*, to teach Mankind the Arts of Tillage and planting the Vine. His first Progress was Westward; and during his Course he was joined by (4) *Pan* and *Lusus*, who gave their Names to different Parts of *Iberia* or *Spain*. Altering his Views, he returned through *Ethiopia*, where the *Satyr*s and *Mus*es increased his Army; and from thence, crossing the Red Sea, he penetrated through *Asia*, to the remotest Parts of *India*; in the Mountains of which Country, near the Source of the *Ganges*, he erected *Two Pillars*, to shew that he had visited the utmost Limits of the habitable World (5): After this, returning Home with Glory, he made a triumphant Entry into *Thebes*, offered Part of his Spoils to *Jupiter*, and sacrificed to him the richest Spices of the East. He then applied himself solely to the Affairs of Government, to reform Abuses, enact good Laws, and consult the Happiness of his People; for which he not only obtained, by Way of Eminence, the Title of the *Law-giver*, but was also deified after his Death.

*Juno* in her Anger having struck him with Madness, in his wandering through the World, *Proteus* King of *Egypt* was the first, who received him kindly: He next went to *Cybella* in *Phrygia*; where being expected by *Rhea*, he was initiated in the Mysteries of *Cybele*. *Lycurgus*, King of the *Edeni* near the River *Strymon*, affronted him in this Journey, for which *Bacchus* deprived him of his Reason; so that, when he thought to prune his Vines, he cut off the Legs of his Son *Dryas* and his

(4) *Pan* gave his Name to *Spain* or *Hispania*, and *Lusus* his to *Lusitania* or *Portugal*.

(5) In his Return he built *Nysa* and other Cities, and passing the *Hellepont* came into *Thrace*; where he left *Maro*, who founded the City *Maronea*: To *Macedo* he gave the Country, from him called *Macedonia*, and left *Triptolemus* in *Attica*, to instruct the People.

own: His Subjects afterwards, by command of the Oracle, imprisoned him; and he was torn to Pieces by wild Horses. It is easy to see, how inconsistent these Accounts are, and that the Actions of different Persons are ascribed to One.

We have Two other Instances recorded of the Resentment of this Deity. *Alcithoe* a *Theban* Lady derided his Priestesses, and was transformed into a *Bat*; *Pantheus*, the Son of *Echion* and *Agave*, for ridiculing his Solemnities called *Orgia*, was torn in Pieces by his own Mother and Sisters (6), who in their Madness took him for a wild Boar.

The Favourite Wife of *Bacchus* was *Ariadne*, whom he found abandoned by *Theseus* in the Isle of *Naxos*: He loved her so passionately, that he made the Crown she wore, a Constellation in the Skies. By her he had *Staphilus*, *Thyonæus*, *Hymenæus*, &c.

*Cissus*, a Youth he greatly esteemed, being accidentally killed as he sported with the *Satyrs*; *Bacchus* changed him into the Plant *Ivy*, which became in a peculiar Manner consecrated to his Worship. *Silenus*, another of his Favourites, wandering from his Master, came to *Midas* King of *Phrygia*, at whose Court he was well received; to requite which Favour, *Bacchus* promised to grant whatever he requested: The Monarch, whose ruling Passion was Avarice, desired, that all he touched might be turned to Gold; but he soon felt the Inconveniency of having his Wish granted, when he found even his Meat and Drink converted into that Metal: Having therefore prayed the God to recall his Bounty and release him from his Misery, he was commanded, to wash in the Waters of *Pactolus*, a River of *Lydia*; which from that Time has had Golden Sands (7), and is thence called *Χρυσόρροος*, the Golden Stream.

*Bacchus* (8) had a great Variety of Names: He was called *Dionysius* (9), from his Father's Lameness while

(6) *Ovid*, Lib. III. 577.

(7) *Ovid*, Lib. xi. 86.

(8) From *ΒΑΝΧΕΥΕΙΝ*, to run mad, because Wine inflames and deprives men of their Reason.

(9) From *ΔΙΟ* God, and *νῶτος* lame or crippled.

he carried him in his Thigh: The Appellation of *Biformis* was given him, because he was represented, sometimes Old, sometimes Young; that of *Bimater*, from his having Two Mothers, or being Twice born; that of *Brisæus*, from *Brisa*, a Lump of pressed Grapes, the *Wine-press* being his Invention (10); and that of *Bromius*, from βρόμιος the Crackling of Fire, by which *Semele* perished in the Embraces of *Jupiter*, as is related in the xvth Chapter. The *Greeks* stiled him *Bugenes*, or born of an Ox, because he was painted with Horns; and, for the same Reason, the *Latins* called him *Tauriformis*: He was named *Dæmon bonus* the Good Genius, because in all Feasts the *Last-Glass* was drunk to his Honour: *Evius*, *Evous*, and *Evan*, were Names, by which the *Bacchanals* with Shouts invoked him in their wild Processions; as were those of *Eleus* and *Eleleus*, taken from Ἐλελεῦ the Martial and *Bacchanalian* Shout. He was stiled *Iaccus*, from the Noise (11) made by his Votaries in their drunken Frolicks; *Lenæus*, because Wine aswages the Sorrows and Troubles of Life (12); *Liber* and *Liber Pater*, because he sets Men free from Constraint, and puts them on an Equality; and on the same Account he was surnamed *Lyæus* and *Lycæus* (13): *Nyctelius* was an Appellation given him, because his Sacrifices were often celebrated (νυκλὸς) in the Night; from his Education on Mount *Nysa*, he gained the Epithet of *Nysæus*; as also that of *Thyonæus*, from *Thyo* his Nurse; and that of *Triumphus*, from his being the First who instituted *Triumphs*.

The principal Festivals of *Bacchus* were the *Oscophoria*, instituted by the *Phœnicians*, and celebrated by Boys carrying (Ὠσχοί) Vine-branches in their Hands; the

(10) Some derive it from *Brisa* his Nurse; others, from the Promontory *Brisa* in the isle of *Lesbos*, where he was chiefly worshipped.

(11) From *ιακχίναω*, to exclaim or roar. See *Claudian's* Rape of *Proserpine*.

(12) From *Lenio* to soften; but *Servius* gives the Epithet a *Greek* Etymology, from *λῆνος* a Wine-Press: But the first Conjecture is best supported by the Poets.

*Cura fugit multo diluiturque mero.* Ovid.

(13) From *λύω*, to unloose or set free.

See *Horace*, Book III. Ode 21, 13.

*Trieterica* (14), celebrated in the Remembrance of his Three-Years Expedition to *India*: The *Epilœnœa* were Games celebrated to the Honour of *Lenœus*, at the Time of Vintage; in which they contended, who should tread out most *Must* or Wine, and sung Hymns to the Deity. The *Athenians* observed a certain Festival, called *Apaturia* from ἀπατάω to deceive, on account of the Power of Wine: another, called *Ambrosia* from Ἀμβροσία the Food of the Gods; and another, called *Ascolia* from Ἀσκός a Leather Bottle, usually made of the Skin of the Goat sacrificed to *Bacchus*; which the Swains filled with Wine, to try their Agility in leaping on it with One Foot, a Sport described by *Virgil*, *Georg.* II. 380. These, and all the other *Grecian* Festivals, are most perfectly described by the learned Doctor *Potter*, in his *Archæologia Græca*, Book II. Chap. 19 and 20.

The *Ambrosia* and *Ascolia* were by the *Romans* called *Brumalia*, from *Brumus* or *Bromius* a Name of *Bacchus*; and were kept at *Rome*, in *February* and *August* (15); but at *Athens* in *January*, a Month peculiarly sacred to *Bacchus*. But the most considerable of the *Roman* Festivals, with Regard to this God, were the *Bacchanalia*, *Dionysia*, or *Orgia*, solemniz'd at Mid-Day in *February*, at first by Women only, but afterwards by both Sexes. These Rites were attended with such abominable Excesses and Wickedness, that the Senate were obliged to abolish them by a publick Decree.

The Victims agreeable to *Bacchus* were the Goat and Swine, because these Animals are destructive to the Vines; the Dragon, and the Pye on account of its chattering. The Trees and Plants used in his Garlands were, the Ivy, the Fir, the Oak, and the Herb Rape-weed; as also the Flower *Daffodil* or *Narcissus*.

*Bacchus* was the God of Mirth, Wine, and good Cheer; and as such, the Poets have not been sparing in their Praises of him: On all Occasions of Pleasure and social Joy, they never failed to invoke his Presence, and to thank him for the Blessings he bestowed: To

(14) Τριετης is the Space of Three Years. See *Virgil*, *Aeneid* IV. 302.

(15) See *Cæl. Rhodog.* Lib. XVII. cap. 5.



him they ascribed the Forgetfulness of their Cares, and the soft Transports of mutual Friendship and chearful Conversation. It would be endless to repeat the Compliments paid him by the *Greek* and *Latin* Poets, who for the most Part were hearty Devotees to his Worship (16).

Some by a forced Parallel compare *Bacchus* to *Nimrod*, and others will have him to be the same with *Moses*; but these Conjectures, however ingenious or plausible, are destitute of any solid Foundation.

*Bacchus*, by the Poets and Painters, is represented as a corpulent Youth, (17) naked; with a ruddy Face, wanton look, and effeminate Air: He is crowned with Ivy and Vine-Leaves; and bears in his Hand a *Thyrus* (18) encircled with the same. His Car is drawn sometimes by Lions, at others by Tigers, Leopards, or Panthers, and surrounded by a Band of *Satyrs* and *Mænades* or Wood-Nymphs in frantic Postures; and, to close the mad Procession, appears old *Silenus*, riding on an Ass scarcely able to carry so fat and jovial a Companion.

To arrive at the true Original of this fabled Deity, we must once more revisit *Egypt*, the Mother-Country of the Gods. We have already had sufficient Occasion to Remark, how their *Horus* changed his Name and Attributes, according to the Seasons and the Circumstances or Operations he was intended to direct. To commemorate the ancient State of Mankind, *Horus* appeared under the Symbol of a Child with a Serpent by its Side, and assumed the Name of *Ben-Semele* (19): This was an Image of the Weakness and Imperfection of Husbandry after the Deluge. The *Greeks*, who knew

(16) See *Horace*, Book II. Ode XIX. wholly consecrated to his Praise.

(17) *Bacchus* was sometimes depicted as an old Man with a Beard, as at *Elis* in *Greece*; and it was only then he had Horns given him: sometimes he was cloathed with a Tiger's Skin.

(18) The *Thyrus* was a wooden Javelin with an Iron Head; and had it's Name from *Εἶω* to be *furius*, on Account of the mad Outcries and frantic Gestures of the *Bacchanals*, as they danced with it in their hands.

(19) *Ben-Semele*, or the Child of the Representation.

nothing of the true Meaning of the Figure, called it the Son of *Semele*; and to heighten its Honour, made *Jupiter* his Father, or (according to the *Eastern Style*) produced him out of his Thigh (20): They even embellished the Story, with all the marvellous Circumstances of his Mother's Death; and so, effectually compleated the Fable.

Let us add to this, that in all the ancient Forms of Invocation to the Supreme Being, they used the Expressions, afterwards appropriated to *Bacchus*; such, as *io Terombe* (21)! *io Bacche* (22), or *io Baccoth*! *Jehova*! *Hevan*, *Hevve*, and *Eloah* (23)! and *Hu Esb*! *Atta Esb* (24)! These Exclamations were in After-Ages repeated by the People; who had no longer any Sense of their true Signification, but applied them to the Objects of their Idolatry. In their Huntings they used the Outcries of *io Saboi* (25), *io Nissi*; which, with a little Alteration, became the Titles of the Deity we are speaking of. The *Romans* or *Latins* of all these preferred the Name of *Baccoth*, out of which they composed *Bacchus*: The more delicate Ear of the *Greeks* chose the Word *io Nissi*, out of which they formed *Dionysius*. Hence it is plain, that no real *Bacchus* ever existed, but that he was only a Masque or Figure of some concealed Truth: In short, whoever attentively reads *Horace's* inimitable Ode to *Bacchus* (26), will see, that *Bacchus* meant no more, than the Improvement of the World by the Cultivation of Agriculture and the planting of the Vine.

(20) See *Genesis* xli. 26, speaking of *Jacob's* Children, or who came out of his Thigh.

(21) *Io Terombe*! Let us cry to the Lord! Hence *Dithyrambus*.

(22) *Io Baccoth*! God see our Tears! whence *Bacchus*.

(23) *Jehovah*! Thou art the Life; *Hevan* or *Hevve*, the Author of Existence; *Eloah*, the mighty God! Hence *Evoe*, *Eveur*, &c.

(24) *Hu Esb*! Thou art the Fire! *Atta Esb*! Thou art the Life! Hence *Attes* and *Ves*.

(25) *Io Saboi*! Lord thou art an Host to me! *Io Nissi*! Lord be my Guide! Hence *Sabastus* and *Dionysius*, the Names of *Bacchus*.

(26) *Horace*, Lib. II. Ode XIX.

C H A P. XLIV. *Of the Attendants of Bacchus ; Silenus, Sylvanus, and the Mænades or Bacchæ, the Satyrs, Fauni and Sileni.*

**A**S *Bacchus* was the God of good Humour and Fellowship, so none of the Deities appear with a more numerous or splendid Retinue.

*Silenus*, the principal Person in his Train, had been his Preceptor, and very suitable for such a Deity, for the old Man had a very hearty Affection for the Bottle ; yet *Silenus* distinguish'd himself in the *Giants War*, by appearing on his *As*s, whose braying put those daring Rebels into Confusion (1). Some say he was born at *Malea* a City of *Sparta*, others at *Nysa* in *Arabia* ; but the most probable Conjecture is, that he was a Prince of *Caria*, noted for his Equity and Wisdom (2) : However this be, he was a constant Attendant and Companion of his Pupil in all his Expeditions. *Silenus* was a notable good Moralist in his Cups, as we find in *Virgil* ; who has given us a beautiful Oration of his on the noblest Subjects (3), in the fine Eclogue which bears his Name.

*Silenus* is depictur'd, as a short corpulent old Man, bald-headed, with a flat Nose, prominent Forehead, and big Ears. He is usually describ'd, as over-loaded with Wine, and seated on a Saddle-back'd *As*s ; upon which he supports himself with a long Staff, carrying in the other Hand a *Cantharus* or Jug, with the Handle almost worn out by frequent Use.

*Sylvanus* was a rural Deity, who often appear'd in the Train of *Bacchus* : some suppose him the Son of *Saturn*, others of *Faunus*. He was unknown to the *Greeks* ; but the *Latins* receiv'd the Worship of him

(1) For which it was rais'd to the Skies, and made a Constellation.

(2) On this Account arose the Fable of *Midat* lending him his Ears. It is said, that being once taken Prisoner, he purchased his Liberty with this remarkable Sentence, ' That it was best, not to be born ; and, next to that, most eligible to die quickly.'

(3) *Virgil*, Eclogue VI.

from the *Pelasgis*, who, upon their Migration into *Italy*, consecrated Groves to his Honour, and instituted solemn Festivals in which Milk was offer'd to him.

The *Mænades* were the *Priestesses* and Nymphs, who attended *Bacchus*; and were also called *Thiades*, from their Fury; *Bacchæ*, from their Intemperance; and *Mimallones* (4), from their Disposition to ape and mimic others, which is one of the Qualities of drunken People. These bore *Thiruses* bound with Ivy, and in their Processions shock'd the Ear and Eye with their extravagant Cries and ridiculous and indecent Contorsions.

The Life Guards or Train'd-Bands of *Bacchus*, were the *Satyrs*. It is uncertain, whence these half-human Creatures sprung; but their usual Residence was in the Woods and Forests, and they were of a very wanton and lustful Disposition, so that it was very dangerous for a stray Nymph to fall into their Hands: Indeed it was necessary for them to use Compulsion, for their Form was none of the most inviting, having deform'd Heads arm'd with short Horns, crooked Hands, rough and hairy Bodies, Goats Feet and Legs, and Tails as long as Horses.

We are now to seek some Explanation of this Groupe of Figures; and to do this, we must have recourse to the *Egyptian Key*. As Idolatry improved, the Feasts or Representations of those People grew more pompous and solemn; Show degenerated into Masquerade, and Religion into Farce or Frenzy. The *Ben-Semele* or Child of Representation, mentioned in the Explanation of *Bacchus*, became a jolly rosy Youth; who, to adorn the Pomp, was plac'd in a Chariot drawn by Actors in Tigers or Leopards Skins; while others, dressed in those of Bucks or Goats, surrounded him; and, to shew the Dangers they had gone through in Hunting, they smeared their Faces with the Dregs of Wine or Juice of Mulberries, to imitate the Blood of the Beasts they killed: These Assistants were called *Satyrs* (5),

(4) From *Μιμῶνας* to Mimick.

(5) From *Satur*, hidden or disguised.



*Fauns* (6), *Thyades* (7), *Mænades* (8), and *Bassarides* (9). To close the Procession, appeared an old Man on an Ass offering Wine to the tir'd Youth, who had returned from a prosperous Chase; and inviting them to take some Rest: This Person they called *Silen* (10) or *Sylvan*; and his Dress was designed to shew, that old Men were exempt from those Toils of Youth, which by extirpating Beasts of Prey secured the approaching Harvest.

All these Symbols were adopted by the *Greeks* and *Romans*, in their Way; and the Actors or Masks of *Egypt* became the real Divinities of Nations, whose Inclination to the Marvellous made them greedily embrace whatever flattered that Prepossession.

#### CHAP. XLV. Of HERCULES, and his Labours.

HAVING gone through the *Dii Majores*, or celestial Deities of the first Rank; we shall proceed to the *Demi-Gods*; who were either those *Heroes*, whose eminent Actions and superiour Virtues rais'd them to the Skies; or those *terrestrial Divinities*, who, for their Bounty and Goodness to Mankind, were classed with the Gods.

To begin with the Former, *Hercules* undoubtedly claims the foremost Place. There were several of this Name (1): but he to whom the greatest Glory is attributed, was the Son of *Jupiter* and *Alcmena*, Wife of *Amphitryon* King of *Thebes*. This Monarch being gone on an Expedition against the *Ætolians*, *Jove* assumed

(6) From *Phanim*, a Masque or false Face.

(7) From *Thouab* or *Sōa*, to wander or run about wildly.

(8) From *Maivouai*, to intoxicate or drive mad.

(9) From *Batsar*, to gather the Grapes.

(10) From *Selav*, Safety or Repose.

(1) The *Egyptian Hercules* is reckoned the eldest of these; who signalized himself in the Giants War, and was one of the principal Divinities of that Country. There was also a *Tyrian Hercules*, precedent in Time to him of *Greece*.



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his Form; and, under that safe Disguise, easily enjoyed his Desires. It is said, he was so enamoured, that he prolonged the Darknes for Three Days and Three Nights successively; *Hercules* was the Fruit of this extraordinary Amour: and at the same Time *Alcmena* bore Twins to her Husband, *Laodamia* and *Iphiclus*, who was remarkable for his extraordinary Swiftnes (2).

This Intrigue of *Jupiter* soon came (as usual) to the Ears of his jealous Wife, who from that Moment meditated the Destruction of *Hercules*; and a favourable Occasion soon offered to her Resentment. *Archippe*, the Wife of *Sphenelus* King of *Mycenæ*, being pregnant at the same Time with *Alcmena*; *Jupiter* had ordained (3), that the Child first born should have Superiority or Command over the other: *Juno* caused *Archippe* to be delivered at the End of Seven Months, of a Son called *Eurytheus*; and to retard the Labour of *Alcmena*, she sat at the Gate of *Amphytrion's* Palace, in the Form of an old Woman, with her Legs across and her Finger's interwoven. By this secret Inchantment, that Princess was Seven Days and Nights in extream Pains; 'till *Galanthis* one of her Attendants, seeing *Juno* in this suspicious Posture and conjecturing the Cause, ran hastily out with the News, that her Mistress was delivered: The Goddess starting up at the News, *Alcmena* was that Moment freed of her Burthen; but *Juno* was so incensed at *Galanthis*, that she changed her into a *Weasel*.

During his Infancy, *Juno* sent two *Serpents* to destroy him in his Cradle; but the undaunted Child strangled them both with his Hands (4): After this, as he grew up, he discovered an uncommon Stature and Strength of Body (5), as well as heroic Ardour of Mind. These great Qualities of Nature were improved by suitable Care, his Education being intrusted to the greatest

(2) *Nam super extremas segetum currebat aristas,  
Nec siccos fructus lædebant pondera plantæ.* Orpheus Hymn.

(3) Some say, at *Juno's* Persuasion.

(4) Ovid *Epist.* IX. 21. *Deianira Herculi.*

(5) Some say, that when arrived at Manhood he was four Cubits high, and had three Rows of Teeth.



Masters (6) ; so that it is no Wonder, if with such considerable Advantages he made such a shining Figure in the World.

His extraordinary Virtues were ~~early~~ put to the Trial; and the Tasks imposed on him by *Eurystheus*, on account of the Danger and Difficulty which attended their Execution, receiv'd the Name of the *Labours of Hercules*, and are commonly reckon'd to be *Twelve* in Number.

I. The first Labour or Triumph of *Hercules* was the Death of the *Nemæan* Lion. It is said, this furious Animal, by *Juno's* Direction, fell from the Orb of the Moon, and was invulnerable: It infested the *Nemæan* Woods between *Phlius* and *Cleone*, and did infinite Mischief. The *Hero* attacked it, both with his Arrows and Club; but in vain, 'till perceiving his Error, he first strangled, and then tore it in Pieces with his Hands: The Skin he preserved, and constantly wore as a Token of his Victory.

II. His next Enterprize was against a formidable Serpent or Monster, which harboured in the Fens of *Lerna*, and infected the Region of *Argos* with his poisonous Exhalations. The Number of Heads assigned this Creature is various (7) ; but all Authors agree, that, when one was cut off another succeeded in its Place, unless the Wounds were immediately cauterised. *Hercules* undauntedly attacked this Dragon; and, having caused *Iolaus* to cut down Wood sufficient for flaming Brands, applying them to the Wounds as he cut the Heads off, he by that Means destroyed the *Hydra* and obtained the Conquest. Some explain this Fable, by supposing *Lerna* to be a Marsh, much troubled with Snakes and other poisonous Animals; which *Hercules* and his Companions destroyed, by setting Fire to the

(6) *Linus* the Son of *Apollo* instructed him in Philosophy; *Eurytus* taught him Archery; *Enmelpus*, Musick, particularly the Art of touching the Lyre; from *Harpalytus* the Son of *Mercury* he learnt Wrestling and the Gymnastic Exercises; *Castor* shewed him the Art of managing his Weapons; and, to compleat all, *Chiron* initiated him in the Principles of Astronomy and Medicine.

(7) Some make the Heads of the *Lernæan Hydra* to be Seven; others Nine, others Fifty.

Reeds: Others imagine, that he only drain'd this Fen, which was before both unpassable and incapable of Improvement: Others make *Lerna* a Fort or Castle of Robbers, under a Leader called *Hydra*, whom *Hercules* extirpated. However this be, in Consideration of the Service of *Iolaus* on this Occasion, when he grew decrepid with old Age, his Master by his Prayers obtained him a Renewal of his Youth.

III. The next Task, imposed on him by *Eurystheus*, was to bring alive to him a huge Wild-Boar; which ravaged the Forest of *Erymanthus*, and had been sent to *Pbocis* by *Diana*, to punish *Oeneus* for neglecting her Sacrifices (8). In his Way he defeated the *Centaurs*, who had provoked him by insulting *Pholus* his Host. After this he seized the fierce Animal, in a Thicket surrounded with Snow; and, pursuant to his Injunction, carried him bound to *Eurystheus*, who had like to have fainted at the Sight.

IV. This Monarch, after such Experience of the Force and Valour of *Hercules*, was resolved to try his Agility. For this End he commanded him to take a *Hind*, which frequented Mount *Mænalus*, and had brazen Feet and golden Horns. As she was sacred to *Diana*, *Hercules* durst not wound her; and it was not very easy, to run her down: This Chase cost him a whole Year. At last being tired out, the Hind took to the recesses of Mount *Artemesius*; but as she cross'd the River *Ladon*, was overtaken, and brought to *Mycenæ*.

V. Near the Lake *Stymphalus* in *Arcadia* (9), there harbour'd certain Birds of Prey, with Wings, Beaks and Talons of Iron; which prey'd on human Flesh, and devoured all who passed that Way: *Eurystheus* sent *Hercules* to destroy these. Some say he kill'd them with his Arrows (10); others, that *Pallas* lent him some brazen *Rattles* made by *Vulcan*, the sound of which frightened them to the Island of *Aretia*: Some suppose

(8) This Story has a near Resemblance to the Boar of *Calydon*, mentioned in the Article of *Diana*.

(9) Where *Juno*, it is said, was educated.

(10) There is an ancient Gem expressive of this. See *Ogle's* Antiquities.

the Birds called *Stymphalides* to have been a Gang of desperate *Banditti*, who had their Haunts near that Lake.

VI. His next Expedition was against the *Cretan Bull*. *Minos* King of that Island, being formidable at Sea, had forgotten to pay *Neptune* the Worship due to him; the Deity to punish his Neglect, sent a furious *Bull* whose Nostrils breath'd Fire, to destroy the Country. *Hercules* brought this terrible Animal bound to *Eurystheus*; who, on account of his being Sacred, let him loose in the Territory of *Marathon*, where he was afterwards slain by *Theseus*. Some reduce the Story to this, that *Hercules* was only sent to *Crete*, to procure *Eurystheus* a Bull for Breeding.

VII. *Diomedes* King of *Thrace*, the Son of *Mars* and *Cyrene*, was a Tyrant possessed of a Stud of Horses so wild and fierce, that they breathed Fire, and were constantly fed with human Flesh; their Master killing all Strangers he could meet with, for Provender for his Cattle. *Hercules*, having vanquished him, gave him a Prey to them; and killing some, brought the rest to *Eurystheus*.

VIII. The next Employment of *Hercules* seems a little too mean for a Hero; but he was obliged to obey a severe Task-master, who was so sensible of his own Injustice in these Injunctions, that he did not care to trust himself in the Power of the Person he commanded (11). *Augeas* King of *Elis* had a Stable, intolerable for the Stench arising from the Dung and Filth it contained; which is not very surprising, if it be true, that it sheltered Three Thousand Oxen; and had not been cleaned for Thirty Years. This Place *Eurystheus* ordered *Hercules* to clear in One Day; and *Augeas* promised, if he performed it, to give him a Tenth Part of these Cattle: *Hercules*, by turning the Course of the River *Alpheus* through it, executed his Design; which *Augeas* seeing, refused to stand to his Engagements. The He-

(11) It is said, *Eurystheus* never would suffer *Hercules* to enter *Mycenæ*, but notified his Commands to him over the Walls by *Carprias* a Herald.

re, to reward his Perfidy, slew him with his Arrows, and gave his Kingdom to *Phyleus* his Son, who had shewn an Abhorrence of his Father's Treachery. Some add, that from the Spoils taken at *Elis*, *Hercules* instituted to the Honour of *Jupiter* the *Olympic Games* celebrated every Fifth Year, and which afterwards gave Rise to the *Grecian Æra*.

IX. *Eurystheus*, desirous to present his Daughter *Admeta* with the Belt or Girdle worn by *Hippolita* Queen of the *Amazons*, *Hercules* was sent on this Expedition: He was but slenderly provided, having but One Ship; but Valour like His was never destitute of Resources in Distress. In his Way he defeated and killed *Mygdon* and *Amycus*, two Brothers who opposed his Passage; and subduing *Bebrycia*, gave it to *Lycus* one of his Companions, who changed its Name to *Heraclea* in Memory of his Benefactor. On his Approach to *Themiscyra*, he learned, that the *Amazons* had collected all their Forces to meet him. The first Engagement was warm, on both Sides; several of the bravest of those Viragoes were killed (12), and others made Prisoners (13). The Victory was followed by the total Extirpation of that Female Nation; and *Hippolite* their Queen was by the Conqueror given to *Theseus*, as a Reward for his Valour: Her Belt he brought to *Eurystheus*.

X. His succeeding Exploit was against *Geryon* King of *Spain*, who had Three Bodies, and was the Son of *Chrysaör* and *Calirrhöe*. This Monarch had a Breed of purple-coloured Oxen, which devoured all Strangers cast to them, and were guarded by a Dog with Two Heads and a Dragon with Seven, besides a very watchful and severe Keeper: *Hercules* killed both the Monarch and his Guards, and carried the Oxen to *Gadira* (14) or *Cadiz*, from whence he brought them to *Eurystheus*. Others relate the Story with some Additions

(12) As *Procella*, *Philippis*, *Prethoe*, *Euribea*, *Celeno*, *Phæbe*, all Companions of *Diana*.

(13) As *Deianira*, *Asteria*, *Marpe*, *Tecmesia*, *Alcippe*, and *Manalippe*.

(14) Then a celebrated Mart or Port, frequented by the *Phœnicians*.



(15). It was during this Expedition, that our Hero erected (as eternal Monuments of his Glory) two Pillars or Mountains, the one called *Calpe* (16) the other *Aby-le*, upon the utmost Limits of *Africa* and *Europe*. Some give a more simple Turn to the Whole, by saying, that *Geryon* was a King of *Spain*, who governed by Means of Three Sons, famous for Valour and Prudence; and that *Hercules*, having raised an Army of mercenary Troops in *Crete*, first overcame them, and subdued that Country.

XI. The next Task enjoined him by *Eurystheus*, was to fetch him the *Golden Apples* of the *Hesperides* (17), which were guarded by a Dragon with a Hundred Heads. The Injunction was not easy, since *Hercules* was even ignorant of the Place where they grew: The Nymphs of *Eridanus*, whom he consulted, advised him to go to *Prometheus* (18), who gave him the Information and Direction he wanted; after which he vanquished the Dragon, and brought the precious Fruit to his Master.

XII. The last Command of *Eurystheus* was, to go down to Hell, and bring away *Cerberus* *Pluto's* Mastiff. *Hercules*, having sacrificed to the Gods, entered the Infernal Regions by a Cavity of Mount *Tanarus*; and on the Banks of *Acheron* found a white *Poplar-Tree*, of which he made him a Wreath, and the Tree was ever after consecrated to him: Passing that River, he discovered *Theseus* and *Pirithous* chained to a Stone; the Former he released, but left the Latter confined. *Mænetius* *Pluto's* Cowherd, endeavouring to save his Master's Dog, was crushed to Death. *Cerberus* for Refuge

(15) It is said, that *Dercylus* and *Alebion*, Sons of *Neptune*, drove these Oxen into *Hetruria*; but *Hercules* recovered them, and brought them across the *Ionian Sea* to *Eurystheus*.

(16) Now the Cape of *Gibraltar*, and Mount of *Andalusia* near *Tetuan*.

(17) *Juno*, on her Marriage with *Jupiter*, gave him these Trees which bore golden Fruit, and were kept by the Nymphs, *Egle*, *Arethusa*, and *Hesperethusa*, Daughters of *Hesperus*, who were called the *Hesperides*.

(18) Or, as others say, to *Nereus*, who eluded his Enquiry by assuming various Shapes.

fled

fled beneath *Pluto's* Throne, from whence the *Hero* dragged him out, and brought him up to Earth by Way of *Traxene*: At sight of the Day, the Monster vomited a poisonous Matter, from whence sprang the Herb *Aconite* or *Wolf's Bane*; but, being presented to *Eurystheus*, he ordered him to be dismissed, and suffered to return to Hell.

It would be almost endless, to enumerate all the Actions of this celebrated *Hero* of Antiquity; and, therefore, we shall only touch on the Principal. He delivered *Creon* King of *Thebes*, from an unjust Tribute, imposed on him by *Erginus* and the *Myniæ*; for which Service, that Prince gave him his Daughter *Megara*, by whom he had several Sons: But *Juno* striking him with Frenzy, he slew these Children; and, on recovering his Senses became so shocked at his Cruelty, that he abstained from all human Society for some Time. In his Return from the Expedition against the *Amazons*, *Laomedon* King of *Troy* engaged him, by the Promise of some fine *Horses*, to deliver his Daughter *Hesione* from a vast Sea Monster sent by *Neptune*, to which she was exposed; but, when he had freed the Princess, the deceitful Monarch retracted his Word: Upon this *Hercules* took the City, killed *Laomedon*, and gave *Hesione* to *Telamon* who first scaled the Walls (19). After this he slew *Tmolus* and *Teleganos* the Sons of *Proceus*, two celebrated Wrestlers, who put to Death all they overcame. He also killed *Sarpedon* Son of *Neptune*, a notorious Pirate.

During his *African* Expedition, he vanquished *Cynus* King of *Thessaly*, the Son of *Mars* and *Cleobulina*; a savage Prince, who had vowed to erect his Father a Temple of the Heads or Skulls of the Strangers he destroyed. In *Libya* he encountered the famous *Antæus*, the Son of the *Earth*, a Giant of immense Stature (20); who forced all he met, to wrestle with him, and so strangled them: He challenged *Hercules*, who flung him thrice, and thought each Time he had killed him;

(19) This Princess from the Captives redeemed her Brother *Priamus*, who was afterwards King of *Troy*.

(20) Sixty-four Cubits high.

but, on his touching the Ground, he renewed his Strength: His Antagonist apprized of this, held him up in the Air, and squeezed him in such a Manner that he soon expired. In his Progress from *Libya* to *Egypt*, *Busiris* (21) a cruel Prince laid an Ambuscade to surprize him; but was himself, and his Son *Amphiadamas*, sacrificed by the Victor on the Altars he had prophaned. In *Arabia* he beheaded *Emathion* the Son of *Tithonus*, for his Want of Hospitality; after which, crossing mount *Caucasus*, he delivered *Prometheus*. In *Calydon* he wrestled with *Achelous*, for no less a Prize than *Deianira*, Daughter to King *Oeneus*: The Contest was long dubious, for his Antagonist had the Faculty of assuming all Shapes; but, as he took that of a Bull, *Hercules* tore off one of his Horns, so that he was forced to submit, and to redeem it by giving the Conqueror the Horn of *Amalthea* (22) the Daughter of *Harmodius*; which *Hercules* filled with a Variety of Fruits, and consecrated to *Jupiter*. Some explain this Fable thus: *Achelous* is a winding River of *Greece*; whose Stream was so rapid, that it overflowed the Banks, roaring like a Bull: *Hercules* forced into One Channel the two Streams, into which it before divided itself; that is, he broke off One of the Horns, and so restored Plenty to the Country.

This Hero reduced the Isle of *Coös*, and put to Death *Eurylus* the Tyrant (23) or King of it, with his Sons, on account of their Injustice and Cruelty; but the Princess *Chalchiope* his Daughter he married, by whom he had a Son named *Thessalus*, who gave his Name to *Thessaly*. He subdued *Pyracmos* King of *Eubæa*, who had causelessly made War on the *Bæotians*. In his Way to the *Hesperides* he was opposed by *Albion* and *Borgia*, two Giants, who put him in great Hazard, his Arrows being spent: But *Jupiter*, on his Prayer, overwhelmed them with a Shower of Stones, whence the Place was called the *Stony Field*: It lies in *Gallia*

(21) The Son of *Neptune* and *Lybi*, who had erected Altars to his Father, on which he sacrificed all Strangers.

(22) This is the same with the *Cernucopia*, or Horn of Plenty.

(23) Tyrant was in those Days a Term synonymous with King.

*Narbonensis* (24). *Hercules* did great Service in *Gaul*, by destroying Robbers, suppressing Tyrants and Oppressors, and other Actions worthy the true Character of a Hero; after which, it is said, he built the City *Alesia* (25), and made it the Capital of the *Celtæ* or *Gauls*: He also opened his Way through the *Alps* into *Italy*, and by the Coasts of *Liguria* and *Tuscany* arrived on the Banks of the *Tyber* (26); where he slew the furious Robber *Cacus*, who infested that Country from his Den on Mount *Aventine*. Being denied the Rites of Hospitality, he killed *Theodamas* the Father of *Hylas*, but took the latter with him and treated him kindly.

*Hercules*, however intent on Fame or Glory, was (like other *Heroes*) but too susceptible of Love. We find an Instance of this in *Omphale*, Queen of *Lydia*; who gained such an Ascendant over him, that he was not ashamed to assume a Female Dress, spin amongst her Women, and submit to be corrected by her according to her Caprice.

His favourite Wife was *Deianira*, before-mentioned, and whose Jealousy was the fatal Occasion of his Death. Travelling with this Princess through *Ætolia*, he had Occasion to pass a River, which was swollen by sudden Rains: *Nessus* the Centaur offered *Hercules* his Service, to carry over his Consort; who, accepting it, crossed over before them: The Monster, seeing the Opportunity favourable, offered Violence to *Deianira*; upon which her Husband, from the opposite Bank, pierced him with one of those dreadful Arrows, which, being dipped in the Blood of the *Lernæan Hydra*, gave a Wound incurable by Art; *Nessus* expiring gave the Princess his Garment, all bloody, as a sure Remedy to recover her Husband, if ever he should prove unfaithful. Some Years after, *Hercules*, having subdued *Oechalia*, fell in Love with *Iole*, a fair Captive, whom he

(24) This Place lies at the Mouth of the *Rhône*, and still preserves the Name of *Gallia Narbonensis*.

(25) *Aix* in *Provence*, or *Alex* in *Languedoc*.

(26) *Pallatium*, where, as it is said, being kindly entertained by *Politius* and *Pinarius*, two of the Citizens, he predicted to them the future Grandeur of *Rome*.



brought to *Eubæa*; where having erected an Altar to sacrifice to *Jove* for his Victory, he dispatched *Lycas* to *Deianira*, to carry her the News and inform her of his Approach: This Princess, from the Report of the Messenger suspecting her Husband's Fidelity, sent him as a Present the Coat of *Nessus*; which he no sooner put on, but he fell into a delirious Fever, attended with the most excruciating Torments: Unable to support his Pains, he retired to Mount *Oeta*; and erecting a Pile of Wood, to which he set Fire, threw himself into the Flames, and was consumed. In his Transport, he hurled *Lycas* his unhappy Friend and Companion into the River *Thermopolis*, where he became a Rock; his Arrows he bequeathed to *Philoctetes*, who buried his Remains in the River *Dyra* (27).

So perished this great *Hero* of Antiquity, the Terror of Oppressors, and the Friend of Liberty and Mankind; for whose Happiness (as *Tully* observes) he braved the greatest Dangers, and surmounted the most arduous Toils, going through the whole Earth, with no other View than the establishing *Peace, Justice, Concord, and Freedom*. Nothing can be added to heighten a Character so glorious as this.

*Hercules* left several Children; by *Deianira* he had an only Daughter, called *Macaria*; by *Melita*, who gave her Name to the Isle of *Malta*, he had *Hylus*: *Afer*, *Lydus*, and *Scythes*, were his Sons, who are said to have left their Appellation to *Africa, Lydia* and *Scythia*. In short, his Offspring were so numerous, that above thirty of his Descendants bore his Name; whose Actions being all attributed to him, produce the Confusion we find in his History.

*Eurystheus*, after his Death, was so afraid of these *Heracliæ*, that by his ill Usage he forced them to fly to *Athens*, and then sent an Embassy to that City to deliver them up, with Menaces of a War in Case of Refusal: *Iolaus* the Friend of *Hercules*, who was then in the Shades, was so concerned for his Master's Posterity, that he gat Leave from *Pluto* to return to Earth and

(27) *Philoctetes* carried these Arrows to the Siege of *Troy*.

kill the Tyrant, after which he willingly returned to Hell.

*Hercules* (28), who was also called *Alcides* (29), was after his Death deified by his Father *Jupiter*, and with great Solemnity married to his half Sister *Hebe*, the Goddess of Youth. Sacrifices were at first offered to him, only as an Hero; but *Phæstius* coming into *Sicyonia* altered that Method: Both the *Greeks* and *Romans* honoured him as a God, and erected Temples to him in that Quality. His Victims were *Bulls* or *Lambs*, on account of his preserving the Flock from *Wolves*, i. e. delivering Men from Tyrants and Robbers. He was called also *Melius* (30), from his taking the *Hesperian* Fruit; for which Reason Apples were used in his Sacrifices. *Mehercule*, or by *Hercules*, was an Oath used amongst the *Romans* only by the Men.

The *Tyrian Hercules* seems to have been a Person distinct from, and more ancient than, the *Grecian*. *Hiram* King of *Tyre* (it is said) built him a Temple; and he was worshipped with the *Phœnician* Rites at *Tartessus*, a flourishing City in *Spain*. He had a *Dog*, which, running along the Sea Shore and biting a Fish, first discovered the Purple Dye, so highly valued in the East, and afterwards in such Esteem amongst the *Greeks* and *Romans*.

*Hercules* is usually depicted in a standing Attitude, having the Skin of the *Nemæan* Lion thrown over his Shoulders, and leaning on his *Club*, which is his inseparable Attribute. The Judgment of this Hero, or his Preference of *Virtue* to *Vice*, who both solicit him to embrace their Party, makes one of the finest Pictures of Antiquity (31). The Choice he made does no Dishonour to his Memory.

(28) From *ἥρᾱ Juno*, or *ἥρῶς* a Hero, and *κλέος* Glory.

(29) From *ἀλκή*, Strength.

(30) From *μήλον*, an Apple. In *Bœotia*, when no living Victim could be procured, they set an Apple on Four small Sticks or Straws, with Two more by Way of Horns, and One for a Tail; and this they offered to *Hercules*.

(31) See *Shafesbury's* Tablature of *Hercules*. *Characteristicks*, Vol. III. at the End.

Let us now see, what Lights Antiquity affords us, to judge of the History of *Hercules*. With Regard to the *Egyptian* Hero who bore this Name, he is entirely a fabulous Person. When mischievous Animals multiply'd too fast, or some notorious Robber disturbed the Country, the Custom was, to arm the most valiant of their Youth, who offered themselves as Volunteers for the Expedition: The *Horus* exposed on this Occasion was armed with a *Club*, and called *Heracli* or *Hercule* (32), which signifies the *Eminent in War*, or the *Men of Arms*.

The *Tyrians* called their *Hercules*, *Ben-Alcum*, or the *invincible Son*; from whence (probably) the *Greeks* borrowed the Story, of his being the Son of *Jupiter* and *Alcmena* (33). The *Grecian Hercules*, who was a real Person, lived just before the Siege of *Troy*.

To this it may not be amiss to add the Explanation of the Fable of the *Hesperides*, as given by a late ingenious Author (34); which sufficiently shews, how the most important and useful Truths, represented under the plainest Symbols, became disguised or disfigured by Error and Fiction. The *Phœnicians* were the first Navigators in the World; and their Trade to *Hesperia* and *Spain* was one of the noblest Branches of their Commerce: From hence they brought back exquisite Wines, rich Ore of Gold and Silver, and that fine Wool to which they gave so precious a purple Dye: From the Coast of *Mauritania* they drew the best Corn; and by the Way of the red Sea, they exchanged Iron Ware and Tools of small Value, for Ivory, Ebony, and Gold Dust: This was their most profitable Trade, and happy were they who could share in it: But as the Voyage was long, the Adventurers were obliged to associate and get their Cargoes ready in Winter, to as to set out early in Spring. The publick Sign or *Horus*, exposed on these Occasions, was a *Tree with Golden Fruit*, to denote

(32) From *Horim* the illustrious Children, whence our Word *Heroes*, (See *Eccles. x. 17.* and *Nehemiah vi. 17.*) and *Keli* Armour, comes *Heracli* or *Herecli*, the Men of Prowess or War.

(33) *Melee-Alcum* signifies the invincible King. See *Proverbs xxx. 31.*

(34) *La Pluche's History of the Heavens*, Vol. II. 150.

the Riches arising from this Commerce: The *Dragon*, which guarded the Tree, signified the Danger and Difficulty of the Voyage: The *Capricorn*, or sometimes one Horn placed at the Root, expressed the Month or Season; and the Three Months of Winter, during which they prepared for the Expedition, were represented by Three Nymphs, who were supposed to be Proprietors of the Tree, and had the Name of *Hesperides* (35): Which fully shewed the Meaning of this emblematical Groupe; from whence the *Greeks*, mistaking its Design and Use, composed the Romance of the *Hesperian Gardens*.

C H A P. XLVI. Of *HEBE* and *GANYMEDE*.

**H**EBE, the Goddess of *Youth*, was (according to *Homer*) the Daughter of *Jupiter* and *Juno*: But the Generality of Writers relate her Birth thus: *Juno*, being invited to an Entertainment by *Apollo*, ate very eagerly some wild Lettuces; upon which she conceived, and instantly brought forth this Goddess: *Jove* was so pleased with her Beauty, that he made her his Cup-bearer; in the Discharge of which Office, she always appeared crowned with Flowers. Unluckily, at a Festival of the Gods in *Æthiopia*, *Hebe* being in waiting, slipped her Foot, and gat so indecent a Fall, that *Jupiter* was obliged to remove her from her usual Attendance: To repair this Disgrace, as well as the Loss of her Post, *Jupiter*, upon *Hercules* being advanced to the Skies, married him to *Hebe*, and their Nuptials were celebrated with all the Pomp becoming a celestial Wedding: By this Union she had a Son named *Anicetus*, and a Daughter called *Alexiare*.

*Hebe* was held in high Veneration amongst the *Sicyonians*, who erected her a Temple by the Name of *Dia*: She had another at *Corinth*, which was a Sanctuary for Fugitives; and the *Athenians* consecrated an Altar, in common to her and *Hercules*.

(35) From *Esper*, the good Share or best Lot. See 2 *Samuel*, vi. 19.



*Ganymede*, who succeeded her in her Office, was the Son of *Tros* King of *Phrygia* or *Troy*, a Prince of such mental Wisdom and personal Beauty, that *Jupiter*, by the Advice of the Gods, resolved to remove him from Earth to the Skies. The *Eagle*, dispatched on this Commission, found him just leaving his Flock of Sheep to hunt on Mount *Ida*; and seizing him in his Talons, brought him unhurt to the Heavens, where he entered on his new Office of filling Nectar to *Jupiter*; though others say, he was turned into that Constellation or Sign of the *Zodiack*, which goes by the Name of *Aquarius* (1).

The Mythologists, by an Allegory which seems a little strained, make *Hebe* signify that mild Temperature of the Air, which awakens to Life the Trees, Plants and Flowers, and cloaths the Earth in vegetable Beauty; for which Cause she is called the Goddess of perpetual Youth: But when she slips or falls; that is, when the Flowers fade, and the autumnal Leaves drop; *Ganymede*, or the Winter, takes her Place. If we believe the more rational Conjectures of a late Author, to whose Observations the learned World is greatly indebted; *Ganymede* (2) was the Name of the *Horus* or Image, exposed by the ancient *Egyptians* to warn the People before their annual Inundations, to raise their Terraces to a just or proper Height.

#### C H A P. XLVII. Of CASTOR and POLLUX.

WE have already, under the Article of *Jupiter*, mentioned his Amours with *Leda*, the Wife of *Tyndarus* King of *Sparta*, in the Form of a *Swan*, on which account he placed that Figure amongst the Con-

(1) The *Winter* being attended with frequent Rains, it is not improper that *Ganymede* should be the Sign *Aquarius*.

(2) From *Ganim*, the Inclosures or Gardens, and *mad* a Measure, comes *Ganimad* or *Ganimede*, the Terraces or Banks sufficiently high. As the Plain of *Egypt* is naturally smooth and level, the Retreats of the Inhabitants are secured by Causeways or Banks, during the Flood.

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PERSEUS & BELLEROPHON

CASTOR & POLLUX

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ACHILLES & THERSITES

JASON



stellations. *Leda* brought forth Two Eggs, each containing Twins: From that, impregnated by *Jupiter*, proceeded *Pollux* and *Helena*, both Immortal; from the other, *Castor* and *Clytemnestra*, who, being begotten by *Tyndarus*, were both Mortal: They went however all by the common Name of *Tyndaridæ*, and were born and educated in *Paphnus*, an Island belonging to *Lacedæmon*; though the *Messenians* disputed this Honour with the *Spartans*. The Two Brothers *Castor* and *Pollux*, however differing in their Nature and Temper (1), had entered into an inviolable Friendship, which lasted for Life: *Jove* soon after sent *Mercury* to remove them to *Pellene*, for their further Improvement. As *Jason* was then preparing for his Expedition to *Colchis* in search of the *Golden Fleece*, and, the noblest Youth of *Greece* crowded to become Adventurers with him; our Two Brothers offered their Services, and during the Voyage behaved with a Courage worthy of their Birth. Being obliged to water on the Coast of *Babrycia*, *Amycus* Son to *Neptune*, King of that Country, challenged all the *Argonauts* to box with him; *Pollux* accepted the Bravado, and killed him. After their Return from *Colchis*, the Two Brothers were very active in clearing the Seas of *Greece* from Pirates. *Theseus* in the mean Time had stolen their Sister *Helena*; to recover whom, they took *Athens* by Storm, but spared all the Inhabitants, except *Æthra*, Mother to *Theseus*, whom they carried away Captive: For this Clemency they obtained the Title of *DioscURI* (2); yet Love soon plunged them in the same Error they had sought to punish in the Person of *Theseus*. *Leucippos* and *Arfinä* had two beautiful Daughters, called *Phæbe* and *Talayra*: These Virgins were contracted to *Lynceus* and *Ída*, the Sons of *Aphareus*: The Two Brothers, without Regard to these Engagements, carried them off by Force; but their Lovers flew to their Relief, and met the Ravishers with their Prize near Mount *Taygeus*: A smart Conflict ensued, in which

(1) This Particular we learn from *Horace*;  
*Castor gaudet Equis; Ovo prognatus eodem*  
*Pugnis.* Book II. Sat. I. 26.

(2) The Sons of *Jupiter*.



*Castor* was killed by *Lynceus*, who in return fell by the Hands of *Pollux*; who had been wounded himself by *Ida*, if *Jupiter* had not struck him with his Thunder. *Pollux* was so touched with his Loss, that he earnestly begged of this Deity to make *Castor* Immortal; but, that Request being impossible to be granted, he obtained Leave to share his own Immortality with his Brother, so that they are said to live and die alternately every Day (3): They were buried in the Country of *Lacedæmon*, and Forty Years after their Decease translated to the Skies; where they form a Constellation called *Gemini* (one of the Signs of the *Zodiack*) of which Stars one rises as the other sets. A Dance of the Martial Kind was invented to their Honour, called the *Pyrrhic* or *Castorean* Dance.

*Castor* and *Pollux* were esteemed, as Deities propitious to Navigation; the Reason was this. When the *Argonauts* weighed from *Sigæum* (4), they were overtaken with a Tempest; during which *Orpheus* having offered Vows for the Safety of the Ship, immediately Two *lambent* Flames were discovered over the Heads of *Castor* and *Pollux*; which Appearance was succeeded by so great a Calm, as gave the Crew a Notion of their Divinity. In succeeding Times these Fires, often seen by the Mariners, were always taken as a good or favourable Omen: When One was seen alone, it was reckoned to forebode some Evil, and was called *Helena* (5).

The *Cephalenses* (or Inhabitants of *Cephalenia*) placed these two Deities amongst the *Dii Magni*. The Victims offered them were *white Lambs*. The *Romans* paid them particular Honours, for their Assistance in an Engagement with the *Latins*; in which they appeared on their Side mounted on White Horses, and turned the Scale of Victory in their Favour; For this, a Temple was erected to them in the *Forum*. Amongst the Ro-

(3) *Virgil* alludes to this:

*Si fratrem Pollux alternâ Morte redemit,  
Ilique reditque viam. Virg. Æneid VI, 121.*

(4) This Cape lies near *Troy*.

(5) The first *Helena* carried off by *Theseus*.

*mans*, *Æcastor* was an Oath peculiar to the Women, but *Ædepol* was used indiscriminately by both Sexes.

*Castor* and *Pollux* were represented as two beautiful Youths, compleatly armed and riding on White Horses, with Stars over their Helmets. These Deities were unknown to the *Egyptians* or *Phœnicians*.

C H A P. XLVIII. Of PERSEUS and BELLEROPHON.

PERSEUS was the Son of *Jupiter* and *Danæ*; whose Amour has been already mentioned, and is inimitably described by *Horace* (1). *Acrisius* her Father, on hearing of his Daughter's Disgrace, caused Her and the Infant to be shut up in a Chest, and cast into the Sea; which threw them on the Isle of *Seriphus*, governed by King *Polydectes*; whose Brother *Dictys*, being a fishing, took them up, and used them kindly. When *Perseus* was grown up, *Polydectes*, who was enamoured of his Mother, finding he would be an Obstacle to their Courtship, contrived to send him on an Exploit he judged would be fatal to him; this was, to bring him the Head of *Medusa*, one of the *Gorgons*: This Inchantress lived near the *Tritonian Lake*, and turned all who beheld her into Stone. *Perseus* in this Expedition was favoured by the Gods: *Mercury* equipped him with a *Scymeter* and the *Wings* from his Heels; *Pallas* lent him a *Shield*, which reflected Objects like a Mirror; and *Pluto* granted him his *Helmet*, which gave him the Privilege of being Invisible. In this Manner he flew to *Tartessus* in *Spain*; where, directed by his Mirror, he cut off *Medusa's* Head; and, putting it in a Bag lent him by the *Nymphs*, brought it to *Pallas*: From the Blood, arose the winged Horse *Pegasus*, and all Sorts of Serpents. After this the Hero passed into *Mauritania*, where his Interview with *Atlas* has been already spoken of, under its proper Article (2).

In his Return to *Greece* (others say, at his first setting

(1) *Horat.* Lib. III. Ode XVI.

(2) See the Article of *Atlas*.

out) he visited *Æthiopia*; and, mounted on *Pegasus*, delivered *Andromeda*, Daughter of *Cepheus* King of that Country, who was exposed to a Sea Monster (3). After his Death, this Princess, and her Mother *Cassiope* or *Cassiopeia*, were placed amongst the celestial Constellations (4).

*Perseus* was not only famous for Arms, but Literature; if it be true, that he founded an Academy on Mount *Helicon*: Yet he had the Misfortune, inadvertently to commit the Crime of Parricide; for, being reconciled to his Grandfather *Acrisius*, and playing with him at the *Discus* or *Quoit*, a Game he had invented, his Quoit bruised the old King in the Foot, which turned to a Mortification and carried him off: *Perseus* interred him with great Solemnity at the Gates of *Argos*. *Perseus* himself was buried in the Way between *Argos* and *Mycenæ*, had divine Honours decreed him, and was placed amongst the Stars (5).

*Bellerophon* (6), the Son of *Glaucus* King of *Ephyra*, and Grandson to *Sisyphus*, was born at *Corinth*. Happening accidentally to kill his Brother, he fled to *Prætus* King of *Argos*, who gave him an hospitable Reception; but *Sthenobæa* his Queen, falling enamoured with the beautiful Stranger, whom no Intreaties could prevail on to injure his Benefactor, accused him to her Husband; who, being unwilling to take violent Measures, sent him into *Lycia*, with Letters to *Jobates* his Father-in-Law (7), desiring him to punish the Crime: This Prince at the Receipt of the Order, was celebrating a Festival of Nine Days, which prevented *Bellerophon's* Fate. In the mean Time he sent him to subdue the So-

(3) *Pliny* relates, that, during the *Ædileship* of *Emilius Scaurus*, the Bones of this Sea Monster were brought from *Joppa* to *Rome*, and exposed to the View of the People. The Skeleton was forty Feet long, and its Ribs larger than those of the Elephant.

(4) *Ovid Lib. IV. 612.*

(5) *Perseus* and *Andromeda*, in our celestial Globe, form but one Constellation.

(6) His first Name was *Hipponius*, because he first invented the Bridle for Horses; but, having killed *Bellerus* King of *Corinth*, he assumed the Name of *Bellerophon*.

(7) King (in his History) makes *Jobates* his Son-in-Law.

*Ilymi* and *Amazons*, which he performed with Success: *Jobates* next employed him to destroy the *Chimæra* (8), a very uncommon Monster: *Minerva*, or (as others say) *Neptune*, compassionating his Innocence exposed to such repeated Dangers, furnished him with the Horse *Pegasus*, by whose Help he came off victorious. *Jobates* on his Return, convinced of his Truth and Integrity, and charmed with his Virtues, gave him his Daughter *Philonœ*, and associated him in his Throne: And *Sthenobæa*, hearing how her Malice was disappointed, put an End to her Life. But, like other Princes, *Bellerophon* grew foolish with too much Prosperity, and by the Assistance of *Pegasus*, resolved to ascend the Skies. *Jupiter*, to check his Presumption, struck him Blind in the Flight, and he fell back to the Earth; where he wandered 'till his Death, in Misery and Contempt: *Pegasus*, however, made a Shift to get into Heaven, where *Jupiter* placed him amongst the Constellations.

Let us once more try, to give some Explanation of these two Fables. As for the Story of *Perseus* and *Andromeda*, it probably took its Rise thus. It was common in the *Hebrew* and *Phœnician* Languages, to denominate a Country from its Temperature (9) or Situation: Now *Palestine* was only a long maritime Coast, bounded with Rocks and a flat Sandy Shore; this in the *Phœnician* Tongue they expressed by the Word *Adromad* or *Andromeda* (10), and called it (in the Oriental Style) the Daughter of *Cepheus* (11) and *Cassiope* (12): And,

(8) The *Chimæra* was a Monster with the Fore Part like a *Lion*, the Middle like a *Goat*, and the Tail like a *Serpent*: Some say, it was a Mountain in *Cilicia*, whose lower Parts were infested with Lions, the Middle over-run with Goats, and the Summit pester'd with Serpents; and that *Bellerophon* render'd it habitable: Others make the *Chimæra* a Pyrate Ship, whose Stern bore the Figure of a Lion, her Prow that of a Serpent, and her Middle that of a Goat; and add, that *Bellerophon* took her in a long Boat call'd *Pegasus*.

(9) So *Jerusalem* is called the Daughter of *Zion*, or Drought or Barrenness.

(10) From *Adar*, great, and *mad*, Measure, comes *Adromad*, or the long Coast.

(11) From *Cepha*, a Stone.

(12) From *Cassi*, a Boundary or Limit, and *eb* the Inundation, comes *Cassiope* or *Cassiope*, the Boundary of the Flood; because the *Egyptian* Inundation was lost in the Sands of *Palestine*.



as this Country was naturally barren, and could procure little or no Subsistence from *Arabia* or *Idumæa*, both desert Regions, it depended chiefly on *Egypt* for Subsistence. We have taken Notice under the Article of *Pegasus* (13), that in the *Phœnician* Tongue a Bark was called a Horse, and on the same Account a Pilot was called *Pereſb* or a Horseman (14): Now this Emblem of a Horseman (as *Strabo* (15) informs us) was painted on all the Barks; which carried Provisions from *Sais* to *Palestine*, with the additional Emblem of that City, which was a *Medusa's* Head, to signify the Plenty of Olives that Territory yielded. From this Illustration the Story becomes quite natural and agreeable to Truth.

As to the Fable of the *Chimæra* destroyed by *Bellerophon*, the Original is much the same. The *Lycians* were an *Egyptian* Colony, whom the Unfruitfulness of their own Soil obliged to have recourse to their Mother Country, for the Provisions necessary to their Support: The Months, favourable for this Transportation, were from the Sun's Entrance into *Leo* to his leaving *Capricorn*. *Bellerophon* (16) and his Winged Horse are therefore no more, than the Bark annually employed for this Purpose; and the Story being thus stripped of the Marvellous, becomes a simple and plain Historical Truth.

#### CH A P. XLIX. Of JASON and the Golden Fleece.

THIS ancient Greek Hero *Jason* was the Son of *Æson* King of *Thessaly*, and *Alcimedæ*; and, by the Father's Side, allied to *Æolus*. *Pelias* his Uncle, who was left his Guardian, sought to destroy him; but

(13) See the Article of *Apollo* and the *Muses*.

(14) From *Parash*, a Cavalier or Trooper.

(15) See *Strabo*. [*Quas naves Eques-appellant à prora insignibus.*]

(16) From *Belil* Food, and *repeab* Restoration or Renewal, comes *Bellerophon*, the Food of Recovery.

he was conveyed by his Father's Friends to a Cave, where *Chiron* instructed him in Physick; whence he took the Name of *Jason* (1). Arriving at Years of Maturity, he returned to his Uncle; who, probably with no favourable Intention to him, first inspired him with the Notion of the *Colchian* Expedition, and agreeably flattered his Ambition with the View of so tempting a Prize as the *Golden Fleece*.

*Atamas*, King of *Thebes*, by his first Wife had *Helle* and *Phryxus*. In his Second fell in Love with *Phryxus* her Son-in-Law; but, being rejected in her Advances, she took the Opportunity of a great Famine to indulge her Revenge, by persuading her Husband, that the Gods could not be appeased till he sacrificed his Son and Daughter: But as they stood at the Altar, *Nephele* their Mother (2) invisibly carried them off; giving them a *Golden Ram* she had gotten from *Mercury*, to bear them through the Air. In passing the Streights between *Asia* and *Europe*, *Helle* fell into the Sea, and gave her Name to the *Hellepont*: *Phryxus* continued his Course to *Colchis*, where *Æta* King of that Country entertained him hospitably; after which he offered up his Ram to *Jupiter* (3), and consecrated the Skin in the Grove of *Mars*. It was called the *Golden Fleece*, from its Colour (4); and was guarded as a Pledge of the utmost Importance, by Bulls breathing Fire and a watchful Dragon that never slept.

*Jason* being determined on the Voyage, built a Vessel for the Expedition at *Iolchos* in *Thessaly* (5). The Fame of his Design soon drew the bravest and most distinguished Youth of *Greece*, to become Adventurers with him; but Authors are not agreed, as to the Names or Num-

(1) Or Healer; his former Name being *Diomedes*.

(2) *Nephele*, in *Greek*, signifies a Cloud.

(3) Who placed it amongst the Constellations.

(4) Some make the Fleece of a purple Colour, others white.

(5) *Argos*, a famous Shipwright, was the Builder, whence she was called *Argo*; and, being made of the Oaks of *Jupiter's* oracular Grove at *Dodona*, the Planks were vocal, and had the Gift of Prophecy. The Adventurers in this Expedition were called *Argonauts*, i. e. the Crew of the *Argo*; from ; *Ἀργὸν* *Jason's* Ship, and *Ναῦτης* a Sailor.

ber of the *Argonauts*, for so they were called (6). The first Place *Jason* touched at, was the Isle of *Lemnos*; where he continued some Time with *Hippipile* the Queen, who bore him Twins. He next visited *Phineas* King of *Paphlagonia*; from whom, as he had the Gift of Prophecy, he received some Informations of Service to him in his Enterprize. After this, safely passing the *Cyanean Rocks* (7), he entered the *Euxine*; and landing on the Banks of the *Phasis*, repaired to the Court of King *Æta*, and demanded the *Golden Fleece*: The Monarch granted his Request, provided he could overcome the Difficulties, which lay in his Way (8), and which appeared not easily surmountable. *Jason* was more obliged to Love than Valour, for his Conquest: *Medea* Daughter to *Æta*, by her Inchantments laid the Dragon asleep, taught him to subdue the Bulls; and so, by Night he carried off the Prize, taking with him the Princess, to whose Aid he was chiefly indebted for his Success (9).

*Æta*, enraged at the Trick put upon him, pursued the Fugitives; and it is said, that, to elude his Fury, *Medea* tore in Pieces her young Brother *Abfyrtes*, and scattered the Limbs in his Way to stop his Progress (10). After this, *Jason* returned safely to *Greece*; and soon heard, that *Pelias* had destroyed all his Friends, and made himself Master of the Kingdom. To revenge

(6) Some make the Number Forty-nine, others more. The Principal were *Ancaüs*, *Idmon*, *Orpheus*, *Augias*, *Calais*, *Zeibus*, *Castor*, *Pollux*: *Tiphys* was their Pilot, and *Lynceus* (remarkable for his quick Sight) their Look-out in Case of Danger. It is said *Hercules* was with them; but, if he went (as is dubious) it is certain he left them before they reached *Colchis*.

(7) *Cyanean Rocks*, called the *Symplegades*, were so called, because (as the Poëts feign) they floated and often crushed Ships together. The *Argonauts* escaped this Danger, by sending out a Pigeon, and lying by 'till they saw her fly through.

(8) Such, as killing the brazen-footed Bulls and the Dragon, and then sowing the Teeth of the latter, and destroying the armed Men they produced.

(9) *Ovid*, Lib. VII. 158.

(10) Others say that *Æta*, to obstruct their Return, stationed a Fleet at the Mouth of the *Euxine Sea*, and so obliged *Jason* to remount the *Danube*, and come Home by the West of *Europe*.

this

this Action, *Medea* fails home before him ; and, introducing herself to the Daughters of *Pelias*, under the Character of a Priestess of *Diana*, shewed them several surprizing Instances of her magical Power : She proposed making their Father young again ; and, to convince them of the possibility of it, she cut an old Ram in Pieces, and seething it in a Cauldron produced a young Lamb : The Daughters serving *Pelias* in the same Manner killed him (11), and fled the Country. *Jason* having Notice of this, arrived in *Theffaly*, and took Possession of the Kingdom ; but afterwards he generously restored it to *Acastus* Son of *Pelias*, who had accompanied him in the *Colchian* Expedition, and with *Medea* went and settled at *Corinth*.

Here *Jason*, finding himself censured for cohabiting with a Sorceress and a Stranger, quitted her and married *Creusa* Daughter to *Creon* King of the Country : *Medea* seemingly approved the Match, but meditated a severe Revenge. She first privately killed the two Children she had by him ; and then sent the Bride a Present of a Robe and gold Crown tinged in *Naptha*, which set Fire to her and the whole Palace. The Enchantress then, ascending her Car (12) drawn by Dragons, escaped through the Air to *Athens* ; where she married King *Ægeus*, by whom she had a Son named *Medus* : But, attempting to poison *Theseus* his eldest Son, and the Design being revealed, she with her Son *Medus* fled to *Asia*, where he left his Name to *Media* (13).

*Jason* had several Temples erected to him ; particularly at *Athens*, one of polished Marble by *Parmenio*. The Place, where he was chiefly worshipped, was at *Abdera* in *Thrace*.

If we seek for the real Truth of the *Argonautic* Expedition, we shall find it to be this. *Colchis* was one of the most ancient Colonies of *Egypt*, whose Manners and

(11) Some Authors relate the Story differently ; and say, that this Experiment was tried by *Medea* on *Æson*, *Jason's* Father. See *Ovid* in the Place cited.

(12) Given her by *Phœbus*, or the Sun.

(13) A Region of *Persia*.



Ceremonies they long retained (14); and like their Mother Country, the Inhabitants applied themselves to the Linen Manufacture, for which they became very famous: On the other Hand, as the River *Phasis* was rich in Gold Dust, the People to collect this valuable Metal used the Method, still practised in some Parts of *America*, of laying Sheep-Skins or other Hairy Stuffs in the Stream; by which the Particles of Gold were entangled, and so were easily gotten. Now, as the *Colchians* retained the *Egyptian* Custom of exposing an *Horus* or publick Sign before any particular Season or Work, so the Time, for seeking Gold-Dust after the Land Floods, was notified by an Image or Standard of a *Golden Fleece*, attended with a Serpent; to express, that the Wealth arising from hence, was the Life of the Colony. When this gathering was over, and it became necessary for the Inhabitants to return to the Linen Manufacture, a new Sign was exposed: This was the *Isis*, mentioned before under the Article of *Pallas*; which bore in her Hand a Weaver's Beam, or Shuttle, and was called *Argoniotis* (15). This Image the *Greeks*, who traded to *Colchis*, called in their Tongue *Argonaut*, or the Ship *Argo* (16). Hence the Notion of this Ship being oracular, and that of the *Golden Fleece* guarded by a Serpent or Dragon. These the Poets embellished with Ornaments, 'till the Truth became quite lost.

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#### CHAP. L. Of THESEUS and ACHILLES.

WITH these Two great Men, we shall close the List of the Demi-Gods, or Heroes; though neither of them were properly deify'd after Death, nor does their History come properly under the Head of the fabulous Theology.

(14) They used Circumcision, and were of the same Complexion, and spoke the same Language.

(15) From *Arag* a Work, and *oni* a Shuttle, comes *Argoniotis* or *Argonaut*, the Work of the Shuttles or making of Cloth.

(16) From *Argo*, and *Navis* *Navis*, comes *Ἀργοναῦς* the Ship *Argo*.

*Theseus*

*Theseus* was Son to *Aegeus*, King of *Athens*, and *Aethra*. In his Youth he had an early Passion for Glory, and proposed *Hercules* for his Model. *Sciron*, a notorious Robber, who infested the Roads between *Megara* and *Corinth*, was by him thrown down a Precipice; as he was accustomed to treat such, as fell into his Hands. *Procrustes*, a famous Tyrant of *Attica*, he fastened to a bended Pine, which being loosed tore him asunder (1).

His first distinguishing Adventure, was the Destruction of the *Cretan Minotaur*. *Minos*, King of that Island, had made War on *Aegeus*, because the *Athenians* had basely killed his Son for carrying away the Prize from them; and being victorious, he imposed this severe Condition on the vanquished, that they should annually send into *Crete*, Seven of their noblest Youths chosen by Lot, to be devoured by the *Minotaur* (2). The Fourth Year of this Tribute, the Choice fell on *Theseus* Son to *Aegeus*; or, as others say, he intreated to be sent himself: However this be, on the Arrival of *Theseus* at the Court of *Minos*, *Ariadne* his Daughter fell deeply in Love with him, and gave him a Clue, by which he got out of the Labyrinth. This done, he sailed with his fair Deliverer for the Isle of *Naxos*, where he ungratefully left her (3); and where *Bacchus* found her, and took her for his Mistress.

The Return of *Theseus*, through his own Neglect, became fatal to his Father. The good King at his Departure had charged him, as he sailed out with black Sails, to return with the same in case he miscarried; otherwise, to change them to White: he went Impatiently every Day to the Top of a Rock, that overlooked

(1) He seized all Strangers, and measured them by his Bed; if they were too long for it, he cut them shorter; if too short, he stretched them 'till they died.

(2) *Pasiphae*, Wife of *Minos* King of *Crete*, and Daughter of the Sun, infligated by *Venus*, conceived a brutal Passion for a Bull: To gratify her, *Daedalus* contrived an artificial Cow; in which placing her, she had her Desire. The Fruit of this bestial Amour was the *Minotaur*; who was kept in a Labyrinth made by the same *Daedalus*, and fed with human Flesh.

(3) For this Story see the Article of *Bacchus*.

the Ocean, to see what Ships appeared in View. At last his Son's Vessel was discovered, but with the fable Omens he dreaded; so that through Despair he threw himself into the Sea, which still retains his Name (4). The *Athenians* decreed *Ægeus* divine Honours, and sacrificed to him as a Marine Deity, the adopted Son of *Neptune*.

*Theseus* after this performed several considerable Actions: He killed the *Minotaur*; he overcame the *Centaur*s; subdued the *Thebans*; and defeated the *Amazons*: He assisted his Friend *Pirithöus* in his Expedition to the Infernal World, to carry off *Proserpine*; but in this Enterprize he failed, being imprisoned or fettered by *Pluto*, 'till released by *Hercules*. No doubt, were the Story of *Theseus* divested of the Marvellous, it would make a considerable Figure (5).

*Theseus* had several Wives: His First was *Helena*, Daughter of *Tyndarus*, whom he carried off; the Second, *Hippolita* Queen of the *Amazons*, given him by *Hercules*; the last was *Phædra*, Sister to *Ariadne*, whose Lewdness sufficiently punished him for his Infidelity to her Sister. This Princess felt an incestuous Flame for her Son-in-Law *Hippolitus* (6), a Youth of uncommon Virtue and Chastity: On his repulsing her Sollicitations, her Love turned to Hatred; she accused him to his Father, of an Attempt to ravish her; and *Theseus*, now grown old and uxorious, too easily gave Ear to the Accusation: The Prince, informed of his Danger, fled in his Chariot; but his Horses, being frightened by the *Pbiscæ* or Sea-Calves, threw him out of his Seat; and his Feet being intangled, he was dragged through the Woods and torn to Pieces (7). *Phædra*, tormented with Remorse, laid violent Hands on herself; and soon

(4) The *Ægean* Sea.

(5) He first walled *Athens*, and instituted Laws, together with that Democratic Form of Government, which lasted 'till the Time of *Pisistratus*.

(6) Son of *Hippolita*, Queen of the *Amazons*.

(7) Some say, *Æsculapius* restored him to Life; and that he came into *Italy*, where he changed his Name to *Virbius*, i. e. twice a Man. *g. d. vir bis.*

after *Theseus*, being exiled from *Athens*, ended an illustrious Life in Obscurity.

*Achilles* was the Offspring of a Goddess. *Thetis* bore him to *Peleus* (8), and was so fond of him, that she took herself the Charge of his Education: By Day she fed him with *Ambrosia*, and by Night covered him with celestial Fire to render him immortal (9); She also dipped him in the Waters of *Styx*, by which his whole Body became invulnerable, except that Part of his Heel by which she held him. She afterwards intrusted him to the Care of the Centaur *Chiron*, the Master of so many Heroes, who fed him with Honey and the Marrow of Lions and wild Boars, to give him that Strength and Force necessary for martial Toil.

When the *Greeks* undertook the Siege of *Troy*, *Chalcas* the Priest of *Apollo* foretold, that the City could never be taken, unless *Achilles* were present. *Thetis* his Mother, who knew his Death fated if he went thither, had concealed him in Female Disguise in the Palace of *Lycomedes*, King of the Isle of *Scyros*: but *Ulysses* engaged to bring him to the Greek Camp; and having discovered the Place of his concealment, used the following Artifice. Under the Appearance of a Merchant, he got himself introduced to the Daughters of *Lycomedes*; and while they were studiously intent on viewing his Toys, *Achilles* employed himself in examining a Helmet and some other Armour, which the cunning Politician had purposely thrown in his Way: Thus was *Achilles* prevailed on to go to *Troy*, after *Thetis* had furnished him with a Suit of impenetrable Armour made by *Vulcan* (10). His Actions before *Troy*, as well as his Character, are so finely described by *Homer*, that it would be doing them Injustice to repeat them here. It is sufficient to say, he could not escape his

(8) King of *Thessaly*.

(9) See the Story of *Triptolemus*, under the Article of *Ceres*. Upon *Peleus* discovering this, *Thetis* parted from him.

(10) The Description of his Shield in *Homer* is one of that Poet's Master-Pieces.

Fate,



Fate, being treacherously killed by *Paris* (11); who wounded him, with an Arrow in the only Part that was vulnerable. The *Greeks* after the Capture of *Troy*, endeavoured to appease his Manes, by sacrificing *Polyxena*. The Oracle at *Dodona* decreed him divine Honours, and ordered annual Victims to be offered at his Tomb: In pursuance of this the *Thessalians* yearly brought thither two *Bulls*, one Black, the other White, crowned with Wreaths of Flowers, and Water from the River *Speccheus*.

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CHAP. LI. Of *Cadmus*, *Europa*, *Amphion*, and *Arion*.

**A**GENOR King of *Phœnicia*, by the Nymph *Melia*, had a Daughter called *Europa*, one of the most beautiful Princesses of her Age: She could hardly then be supposed to escape the Notice of *Jupiter*, whose Gallantries were extended to all Parts of the World. To seduce her he assumed the Form of a white Bull, and appeared in the Meadows, where she was walking with her Attendants: Pleased with the Beauty and Gentleness of the Animal, she ventured on his Back, and immediately the God triumphantly bore her off to *Crete* (1); where laying aside his Disguise, he made the Bull a Constellation in the *Zodiack*; and, to honour his new Mistress, gave her Name to the Fourth Part of the World.

In the mean Time *Agenor*, disconsolate for the Loss of his Daughter, sent his Sons *Cadmus* and *Thasus* with different Fleets in Search of her (2). *Thasus* settled in an Island of the *Ægean* Sea, to which he gave his Name (3). *Cadmus*, enquiring of the *Delphic* Oracle for a

(11) The Case was thus: *Achilles*, enamoured of *Polyxena*, desired her of *Priam*, who consented to the Match: The Nuptials were to be solemnized in the Temple of *Apollo*; where *Paris* had privately concealed himself, and took the Opportunity to kill *Achilles*.

(1) *Ovid*, Lib. II. 835.

(2) With an Injunction not to return without her, under Pain of Banishment.

(3) It was before called *Plate*.

Settlement,

p. 174.

p. 168.



ZEPHYRUS & BOREAS.

CADMUS, EUROPA,  
AMPHION, & ARION.

p. 173.

p. 172.



ORION.

MOMUS & MORPHEUS.



Settlement, was answered, ' That he should follow the Direction of a Cow, and build a City where she lay down.' Arriving amongst the *Phocenses*, one of *Pelagon's* Cows met him and conducted him through *Bæotia*, to the Place where *Thebes* was afterwards built: Here, as he was about to sacrifice his Guide to *Pallas*, he sent two of his Company for Water to the Fountain *Dirce*, where they were killed by a Dragon (4): but their Leader revenged their Death, by slaying the Monster; whose Teeth being sown, according to *Pallas's* Advice, there sprang up a Number of armed Men, who assaulted him to revenge their Father's Death. It seems, the Goddess of Wisdom had only a Mind to frighten him; for, on his casting a Stone amongst them, these upstart Warriors turned their Weapons on each other with such Animosity, that only Five survived the Combat, who proved very useful to *Cadmus* in founding his new City. After this, to recompense his Toils, the Gods gave *Cadmus* *Harmonia* or *Hermione* the Daughter of *Mars* and *Venus*, and honoured his Nuptials with peculiar Presents and Marks of Favour (5): But their Posterity proving unfortunate (6), they left *Thebes* to *Pentheus*, and went to govern the *Ecdellenses*; where in an advanced Age, they were turned to Serpents (7), or (as others say) were sent to the *Elysian Fields* in a Chariot drawn by Serpents. The *Sidonians* decreed divine Honours to *Europa*, and coined Money in Memory of her, with the Figure of a Woman crossing the Sea on a Bull.

*Cadmus*, it is certain, brought from *Phœnicia* into Greece several Arts before unknown there. He was the First, who consecrated Statues to the Gods, and invented or introduced Sixteen Letters into the Greek Alpha-

(4) This Monster was the Son of *Mars* and *Venus*.

(5) *Ceres* brought Corn; *Pallas*, Bracelets, a Robe and Pipe; *Mercury*, a Lyre; *Electra* performed the Office of *Cybele*, or the *Magna Mater*, and gave Drums and Trumpets: *Apollo* sang to his Lute, and the *Muses* completed the Concert with their Instruments.

(6) The Fate of *Ino*, *Semele*, and *Agave*, Children of this Marriage, has been mentioned already in the preceding Part of this Work.

(7) *Ovid*, Lib. IV. 52.



bet (8); and also taught the Manner of writing Prose (9).

*Amphion*, the Son of *Jupiter* and *Antiope* (10), was instructed in the Lyre by *Mercury*; and became so great a Proficient, that he is reported to have raised the Walls of *Thebes* by the Power of his Harmony. He married *Niobe*, whose Insult to *Diana* occasioned the Loss of their Children: The unhappy Father in Despair attempted to destroy the Temple of *Apollo*; but was punished with the Loss of his Sight and Skill, and was thrown into the Infernal Regions.

*Arion* was a Native of *Methymna* (11), and both a skilful Musician and a good *Dithyrambic* Poet, and lived in the Time of *Periander* King of *Corinth*. After passing some Time in *Italy* and *Sicily*, and acquiring an easy Fortune by his Profession, he sailed from *Tarentum* in a *Corinthian* Vessel homeward-bound; but when they had gotten to Sea, the avaricious Crew agreed to throw him over-board, and divide his Money: *Arion*, having in vain used all his Eloquence to soften them, played a farewell Air called *Lex Orithia*; and, being crowned with a Garland, he plunged into the Sea, with his Harp in his Hand: a *Dolphin*, being charmed with his Melody, received him, and bore him safe to *Tænaurus* near *Corinth*, where he informed *Periander* of his Story; but the King was incredulous, 'till the Ship arrived, and the Mariners (being seized and confronted with *Arion*) owned the Fact, for which they suffered the Punishment due to their Perfidy. The *Dolphin* for this, was made a Constellation.

(8) These were they; α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ς, ζ, η, θ: Two hundred and fifty Years after (about the Time of the Siege of *Troy*) *Palamedes* added Four more; ξ, θ, φ, χ: and, six hundred and fifty Years later, *Simonides* invented Four more; viz. ν, α, ζ, ψ.

(9) The noble Art from *Cadmus* took its Rise,  
Of painting Words and speaking to the Eyes!  
The various Figures, by his Pencil wrought,  
Gave Colour and a Body to the Thought. *Lucan.*

(10) Daughter of *Lycus* King of *Thebes*.

(11) A Town in the Isle of *Lesbos*.

## CHAP. LII. Of ÆOLUS and BOREAS.

IN the Multiplication of fabulous Deities, the Ancients not only assigned each Element and Part of Nature its tutelar God, but even idolized the Passions: no Wonder then, if we see a Guardian set over the Winds; as being necessary, to moderate their Violence and keep them under due Command. *Æolus* was the Son of *Jupiter* (1), by *Acasta* or *Sigesia* the Daughter of *Hippotus*: He reigned in the *Liparæan* Isles near *Sicily*, from whence (perhaps) the Fable took its Original (2); but his Residence was at *Strongyle*, now called *Strombolo* (3): Here he held these unruly Powers enchained in a vast Cave, to prevent their committing the Devastation, of which they had been guilty before they were put under his Direction (4).

According to some Authors, the *Æolian* or *Liparæan* Isles were uninhabited, 'till *Liparus* the Son of *Ausonius* settled a Colony there, and gave one of them his Name. *Æolus* the Son of *Hippotus*, who married his Daughter, peopled the rest and succeeded him in the Throne: He ruled his Subjects with Equity and Mildness, was an hospitable good Prince; and being skilled in Astronomy, by Means of the Reflux of the Tides which is remarkable near those Islands, as well as by observing the Nature of the *Volcanoes* with which they abound (5), he was able to foretell when any particular Wind would blow (6).

(1) Others make *Æolus* the Son of *Hippotus*, by *Menecla* Daughter of *Hyllus* King of *Lipara*.

(2) These Islands being greatly subject to Winds and Storms.

(3) Famous for its *Volcano*. Some place his Residence at *Reggio* in *Calabria*.

(4) They had disjoined *Italy* from *Sicily*; and, by disuniting *Europe* from *Africa*, opened a Passage for the Ocean to form the *Mediterranean Sea*.

(5) It is said, that, before a southerly Wind blows, *Lipara* is covered with a thick Cloud; but, when it changes to North, the *Volcano* emits clear Flames, with a remarkable Noise.

(6) We are indebted to *Virgil* for a fine poetical Description of this God; *Æn.* I. Line 56.

*Boreas* was of uncertain Parentage ; but his usual Residence was in *Thrace* (7). When *Xerxes* King of *Perſia* crossed the *Helleſpont* with his numerous *Armada* to invade *Greece*, the *Athenians* invoked the Aſſiſtance of *Boreas*, and he ſcattered and deſtroyed the greateſt Part of their Fleet. This Deity, notwithstanding his Rage, was not inflexible to Love. He debauched *Chloris* the Daughter of *Arcturus*, by whom he had *Hyrpace* ; and carried her to Mount *Niphates*, called the Bed of *Boreas*, but ſince known by the Name of *Caucasus* : But his Favourite Miſtreſs was *Oriſthia*, the Daughter of *Eriſtheus* King of *Athens* ; by which Princeſs he had two Sons, *Zethes* and *Calais*, who attended *Jaſon* in the *Colchic* Expedition, delivered *Phineus* from the *Harpies* (8), and were afterwards killed by *Hercules* : He had alſo Four Daughters by her ; *Upis*, *Laxo*, *Hecarge*, and *Cleopatra*. Perhaps the *North Wind*, or *Boreas* alone, was deified, becauſe it is the moſt tempeſtuous and raging Wind that blows.

C H A P. LIII. Of MOMUS and MORPHEUS.

MOMUS was the God of Pleaſantry and Wit, or rather the Jester of the celeſtial Aſſembly. We have an Inſtance of his ſarcaſtic Humour, in the Conteſt for Skill, between *Neptune*, *Minerva*, and *Vulcan*. The Firſt had made a *Bull* ; the Second, a  *Houſe* ; and the Third, a *Man* : *Momus* found Fault with them all. He diſliked the *Bull*, becauſe his Horns were not placed before his Eyes, that he might give a ſurer Blow ; he condemned *Minerva's Houſe*, becauſe it was immoveable, and ſo could not be ſhifted if it happened to be in a bad Neighbourhood ; and with regard to *Vulcan's Man*, he ſaid, ' He ought to have made a Window ' in his Breſt.' *Hefiod* makes *Momus* (1) the Son of *Somnus* and *Nox*.

(7) Probably, becauſe this Country is much ſubject to cold Northerly Winds.

(8) Some ſay out of *Envy* for their Swiftneſs; others, becauſe their Father had by a Tempeſt deſtroyed the Iſle of *Cor*.

(1) From *Μῆμος*, cavilling or finding Fault.

*Morpheus*

*Morpheus* (2) was the God of *Sleep*, or (as some say) Servant to *Somnus*. He is usually represented in a recumbent Posture, and crowned with Poppies. *Ovid* has given a most lively Description of this dull Deity and his gloomy Court (3).

## C H A P. LIV. Of ORION.

THE Original or Birth of *Orion* borders a little on the Marvellous. *Hyricus*, a Citizen of *Tanagra* in *Ræotia*, was so hospitable to Strangers, that *Jupiter*, *Neptune*, and *Mercury*, were resolved, under the Character of benighted Travellers, to know the Truth. Their Entertainment was so agreeable, that, discovering their Quality, they offered the old Man whatever he should ask; and his Request was a Son (1): The Gods, to gratify his Wish, called for an Ox Hide; in which, having deposited their Urine, they bad him keep it under Ground for Ten Months; at the Expiration of which Time he found it produced a Boy, who was at first called *Urion* to express his Origin; but after, for Decency's sake, his Name was changed to *Orion*.

*Orion* was a remarkable Hunter, and kept a fleet Pack of Hounds. *Neptune* gave him the Power of walking on the Surface of the Waters, with the same Speed that *Iphiclus* did (2) over the Ears of Corn: but this Faculty seems needless; if it be true, that *Orion* was so tall, that the deepest Seas could not cover his Shoulders. It is said, that he crossed from the Continent of *Greece* to the Isle of *Chios*; where attempting to vitiate *Erope* the Wife of King *Oenopion*, that Monarch deprived him of his Sight (3): From *Chios* he proceeded, and found his Way to *Lesbos*; where *Vulcan* received him kindly, and gave him a Guide to the Pa-

(2) From *Μορφή*, a Form or Vision.

(3) *Metamorph.* Lib. XI. 591, &c.

(1) His Wife having left him childless, whom on her Death-Bed he promised never to marry again.

(2) Brother to *Hercules*. See the Article of that God.

(3) His Pursuit of the *Pleiades* has been mentioned under the Article of *Atlas*.



face of the Sun, who restored him to his Sight : He then made War on *Oenopion*, who concealed himself under Ground to escape his Vengeance : Frustrated thus of his Design, he went to *Crete*, where he pursued his favourite Exercise of Hunting ; but having by some Means offended *Diana* (4), that Goddess put him to Death (5) ; but relenting afterwards she prevailed on *Jupiter* to raise him to the Skies, where he forms a Constellation (6) remarkable for its predicting Rain and tempestuous Weather.

C H A P. LV. *Of the Marine Deities, Oceanus, Nereus, Triton, Ino, Palæmon, and Glaucus.*

AS the ancient *Theogony* took Care to People the Heavens and Air with Deities, so the *Sea* naturally came in for its Share ; nor was it just, to leave the extended Realms of Water without Protection and Guardianship. *Neptune*, though Monarch of the Deep, could not be present every where ; and it was proper to assign him Deputies, who might relieve him of some Part of the Weight of Government.

*Nereus* Son of *Oceanus* settled himself in the *Ægean* Sea : He was regarded as a Prophet, and had the Faculty of assuming what Form he pleased. By his Wife *Doris* he had Fifty Nymphs, called *Nereids* (1) ; who constantly attended on *Neptune*, and when he went abroad surrounded his Chariot.

*Triton* was the Son of *Neptune* and *Amphitrite* (2) and was his Father's Herald. He sometimes delighted in Mischief ; for he carried off the Cattle from the *Tana-*

(4) Either for attempting her Chastity, or for boasting his superior Skill in the Chace ; others say, for endeavouring to debauch *Opis*, one of her Nymphs.

(5) Either by her Arrows, or (as others say) by raising a Scorpion, which gave him a mortal Wound.

(6) *Virgil* calls it *Nimbofus Orion*, on account of the showers which attended his Rising. *Æneid* I. 535. IV. 52.

(1) By which are meant the Rivers, which empty themselves in the *Ocean*.

(2) Some say of *Neptune* and *Celæno* ; others of *Nereus* or *Oceanus*.

*Grian* Fields, and destroyed the small Coasting Vessels; till the People, to appease him, offered him Libations of New Wines: Of this he drank so freely, that he fell asleep and tumbled from an Eminence; where one of the Natives found him, and cut off his Head. He left a Daughter called *Tristia*, by whom *Mars* had a Son named *Menalippus*.

This God is represented of a Human Form, from the Waist upwards; with blue Eyes, a large Mouth, and Hair matted like wild Parsley: His Shoulders were covered with a Purple Skin, variegated with small Scales; his Feet resembling the fore Feet of a Horse, and his lower Parts turned like a Dolphin with a forked Tail. Sometimes he is in a Car, drawn by Horses of a Sky Colour. His Trumpet is a large Conch or Sea Shell (3). There were many *Tritons*, who composed the numerous Equipage of *Neptune*, and were reckoned as Deities propitious to Navigation.

*Ino* was the Daughter of *Cadmus* and *Harmonia*, and married to *Atbamas* King of *Thebes*. This Prince, having the Misfortune to lose his Senses, killed his Son *Learchus* in one of his mad Fits; upon which his Queen, to save *Melicerta* her remaining Boy, leaped with him from the Rock *Molyris* into the Sea: *Neptune* received them with open Arms, and gave them a Place amongst the Sea Gods, only changing their Names; *Ino* being called *Leucothea*, and *Melicerta* *Palæmon* (4). *Sisyphus* King of *Corinth*, Brother to *Atbamas*, in Memory of his Nephew, increased the Solemnities of the *Isthmian* Games celebrated to *Neptune*. He was particularly honoured at *Tenedos*, where the Victim offered to him was an Infant.

*Glaucus* his Parentage and Country (5) are very variously reported; but he was an excellent Swimmer and

(3) *Ovid Met.* Lib. I. 331. and *Virg. Æn.* X. 209.

(4) The Romans called him *Portunus*; and painted him with a Key in his Hand, to denote him the Guardian of Harbours. To *Ino* they gave the Name of *Matuta*, being reputed the Goddess that ushers in the Morning.

(5) Some make him the son of *Mercury*; others of *Neptune*; others, of *Anthadon*. On account of his skill in Swimming, he was called *Pontius*.

a skilful Fisherman. Having one Day taken a large Draught in his Nets, he observed with Surprise, that tasting a certain Herb the Fishes jumped into the Sea again; and upon trying the Experiment, He followed his Guides and became a Sea-God (6). Some ascribe to *Glaucus* the Gift of Prophecy. *Virgil* has in his Fifth *Æneid* given an elegant List of the Sea Deities (7).

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C H A P. LVI. *Of Proteus and Phorcys, with the Grææ and Gorgons, Scylla and Charybdis.*

**P**ROTEUS was the Son of *Neptune* by the Nymph *Phœnice*: He had the Gift of Prophecy and Divination, with Power to assume any Form (1); and was by his Father appointed Keeper of the *Phocæ* or Sea Calves: *Orpheus* calls him the *Universal Principle of Nature*. His Residence was at *Alexandria* in *Egypt*; from whence having made a Journey to *Pblegra* (2), he there married the Nymph *Torone*, who bore him *Tmolus* and *Telegonus*: These were both killed by *Hercules*, for their Cruelty to Strangers; nor was their Father *Proteus*, who left them on account of their inhospitable Temper, much concerned at their Death. He had also by *Torone* three Daughters; *Cabera*, *Retia*, and *Idothea*.

Historians make *Proteus* a King of *Carpathus* (3); who, on account of his great Character for Wisdom and Equity, was chosen King of *Egypt*, and deify'd after his Death. According to *Herodotus*, *Paris* and *Helen*, in their Flight from *Sparta*, were received at his Court; where *Helen* continued all the Time of the *Trojan* Siege, after which he restored her honourably to *Mene-laüs*. *Proteus* is usually represented in a Chariot, drawn by Horses in the Form of *Tritons*.

His half Brother *Phorcys* or *Phorcus* was the Son of

(6) *Ovid*, Lib. XIII. 904.

(7) *Æneid*, Lib. V. 822.

(1) *Ovid Metam.* Book VIII. 730.

(2) A Town in *Campania*.

(3) An Island in the *Ægean* Sea, between *Rhodes* and *Crete*, now called *Scarpanto*.

*Neptune* by the Nymph *Thetis* (4). He married his Sister *Ceto*; by whom he had the *Phorcydes* and *Gorgons*, *Thoösa* (5), *Scylla*, and the Serpent which guarded the *Hesperian* Fruit. He was vanquished by *Atlas*, who threw him into the Sea, where his Father raised him to the Rank of a Sea God.

The *Gorgons* were Four Sisters, of whom *Medusa* was the Chief: They had Hair like Snakes, Tusks like wild Boars, brazen Hands and golden Wings. On the Death of their eldest Sister, they pursued *Perseus*; who saved himself by putting on the Helmet, which was lent him by *Pluto* and rendered him Invisible.

The *Grææ* were their Sisters; and are represented as Three old Women, who lived in *Scythia*, and had but One Eye and Tooth in common amongst them, which they used as they had Occasion, and afterwards laid it up in a Coffer. For the Preservation of this valuable Legend we are indebted to *Palæphatus*.

*Scylla* (6), another Daughter of *Phorcys*, by her Familiarity with *Glaucus* excited the Jealousy of *Circe* Daughter of the *Sun*; who by magic Spells or Poison so infected the Fountain in which she bathed, that she became a Monster (7); upon which, through Despair at the Loss of her Beauty, she threw herself into the Sea, and was changed into a Rock, (8) which became infamous for the Multitude of Shipwrecks it occasion'd. Those who would see a beautiful Description of *Scylla*, will find it in *Virgil* (9).

Care must be taken, not to confound this *Scylla* with

(4) Others call him the Son of *Pontus* and *Terra*.

(5) By whom *Neptune* had the Cyclops *Polyphemus*.

(6) Some make her the Daughter of *Phoronis* and *Hecate*; and say, that her Misfortune was owing to the Jealousy of *Amphitrite*, for her cohabiting with *Neptune*.

(7) Authors disagree, as to her Form: Some say, she retained her Beauty from the Neck downwards, but had six Dogs Heads; others maintain, that her upper Parts continued entire, but that she had below, the Body of a Wolf, and the Tail of a Serpent.

(8) It lies between *Sicily* and *Italy*; and the Noise of the Waves beating on it, gave rise to the Fable, of the Barking of Dogs and howling of Wolves, ascribed to the Monster.

(9) *Virgil* makes her changed to a Rock; which confounds her with the other *Scylla*. *Æneid* Lib. III. 424.



Another of the same Name, the Daughter of *Nysus* King of *Megara*. *Minos* had besieged this Monarch in his Capital; but the Oracle had pronounced *Nysus* invincible, while he preserved a *purple Lock* of Hair which grew on his Head: *Scylla*, who was secretly in Love with *Minos*, betrayed both her Father and Country into his Hands, by cutting off the Lock; but the Conqueror, detesting her Treachery, banished her his Sight. Unable to bear the Treatment she so justly merited, she cast herself into the Sea, and was changed into a *Lark* (10); and her Father, transformed into a *Hawk*, still pursues her for her Ingratitude and Perfidy.

*Charybdis* was a female Robber; who (it is said) stole *Hercules's* Oxen, and was on that account by *Jupiter* changed into a Whirlpool (11); which is very dangerous to Sailors, and lying opposite to the Rock *Scylla*, occasioned the Proverb of running into one Danger to avoid another (12).

C H A P. LVII. *Of Pan and Faunus. Of the Nymphs, and the Goddesses Feronia and Pales.*

**I**T is now Time to revisit the Earth again, and see the numerous Train of the inferiour Deities, appropriated to the Forests, Woods, and those Recesses of Nature, whose Prospect fills the Imagination with a Kind of a religious Awe or Dread.

*Pan*, the principal of these, is said to be the Son of *Mercury* and *Penelope* (1) the Wife of *Ulysses*; whom he deflowered in the Form of a White Goat, while she kept her Father's Flocks on Mount *Taygetus*. As soon as he was born, his Father carried him in a Goat's Skin to Heaven; where he charmed all the Gods with his Pipe, so that they associated him with *Mercury* in the

(10) *Ovid*, Lib. VIII. 4, &c.

(11) An Eddy or Whirlpool, on the Coast of *Sicily*, as you enter the Fare of *Messina*. See *Virgil*, *Aeneid* III. 420.

(12) *Incidit in Scyllam, qui vult vitare Charybdim*.

(1) Some say, of *Penelope* and all her Lovers, whence he was called *Ilav*.

Post of their Messenger : After this he was educated on Mount *Ménalus* in *Arcadia*, by *Sinoe* and the other Nymphs ; who, being attracted by his Musick, followed him as their Conductor.

*Pan*, though devoted to the Pleasures of a Rural Life, distinguished himself by his Valour. In the Giants War he entangled *Typhon* in his Nets, as we have already observed ; and he attended *Bacchus* in his Indian Expedition, with a Body of *Satyrs*, who did good Service. When the *Gauls* invaded *Greece*, and were about to pillage the Temple of *Delphos*, he struck them with such a sudden Consternation by Night, that they fled without any Body to pursue them (2) : He also aided the *Athenians*, in a Sea Fight gained by *Miltiades* over the *Persian* Fleet ; for which they dedicated a Grotto to his Honour under the Citadel.

This Deity was of a very amorous Constitution. Being overcome in a Contest with *Cupid*, that little God punished him with a Passion for the Nymph *Syrinx*, who treated him with Disdain ; but, being closely pursued by him and stopped in her Flight by the River *Ladon*, she invoked the *Naiades*, who changed her into a tuft of *Reeds*, which the disappointed Lover grasped in his Arms: Contemplating a Transformation so unfavourable to his Desires, he observed the Reeds tremble with the Wind and emit a murmuring Sound ; and improving this Hint, he joined them together, and formed the *Pipe*, called *Syrinx* after her, for which afterwards he became so famous. His other Amours were more successful. He charmed *Luna* or the Moon, in the Shape of a beautiful *Ram*: In the Disguise of a *Shepherd*, he became Servant to the Father of *Dryope* (3) to gain access to his Mistress. By the Nymph *Echo* (4) he had a Daughter, called *Irynge* ; a famous Sorceress, who supply'd *Medea* with her *Phil-tres* : *Pan* afterwards flighting *Echo*, she retired to the

(2) Hence the Expression of a *Pannick*, for a sudden Fear and Terrour.

(3) *Dryope* rejected his Suit ; but was afterwards changed into the *Lotus* Tree. See *Ovid Met. Lib. IX. 334.*

(4) Some say, that *Echo* fell in Love with *Narcissus*, and was flighted by him. *Ovid Metam. Lib. III. 341.*

Recesses of the Hills ; where she pined with Grief, 'till she dwindled to a Shadow, and had nothing left but a *Voice* (5) : Others ascribe the Change of *Echo* to another Cause.

According to *Orpheus*, *Pan* signifies *Universal Nature*, of which the Elements make a Part. *Pan* was properly the God of Shepherds and Hunters ; and, as he was a Mountain Deity, the Flocks and Herds were under his immediate Protection and Care : He was likewise honoured by the Fishermen, especially those who inhabited Promontories.

He was chiefly esteemed in *Arcadia* his native Country, where the Shepherds offered him Milk and Honey in wooden Bowls : If they were successful in Hunting, they allotted him Part of the Spoil ; but if otherwise, they whipped his Image heartily. At *Molpeus*, a Town near the City *Lycofura*, he had a Temple by the Title of *Nomius*, because he perfected the Harmony of his Pipe on the *Nomian* Mountains.

The *Romans* adopted *Pan* amongst their Deities, by the Names of *Lupercus* and *Lyceus*. His Festivals, called *Lupercalia* and celebrated in *February*, were instituted by *Evander* ; who, being exiled *Arcadia*, fled for Refuge to *Faunus* King of the *Latins*, and was by him allowed to settle near Mount *Palatine* (6). *Romulus* made some Addition to these Ceremonies ; in which the *Luperci* or Priests of *Pan* ran naked through the City, striking those they met with Thongs made of Goats Skins, particularly the Women, who fancied that it helped their easy Conception or speedy Delivery.

*Pan* is represented with a smiling ruddy Face, a thick Beard covering his Breasts, and two Horns on his Head ; with the Nose, Feet, and Tail, of a *Goat* : He is clothed in a spotted Skin, having a Shepherd's Crook in one

(5) It is reported, that *Juno* punished *Echo* in this Manner, for her Loquacity ; because, when *Jupiter* was engaged in any new Amour, he sent this Nymph to amuse his jealous Spouse with her Chat.

(6) Where he had a Temple built afterwards. *Pan* was called *Lupercus* and *Lyceus*, from *Latin* *Lupus* a Wolf, on account of his Care of the Flocks, which he protected from the Wolves.

Hand, and his Pipe of unequal Reeds in the other ; and is crowned with *Pine*, that Tree being consecrated to his Service. The Mythologists have taken Care to explain all these Attributes according to their own Fancy (7).

*Faunus* (8) was the Son of *Picus* King of the *Latins*, who was cotemporary with *Orpheus*. He reigned in *Italy* at the Time that *Pandion* ruled *Athens*, and introduced both Religion and Husbandry into *Latium*. He deified his Father and his Wife *Fauna* or *Fatua* (9), and had the Gift of Prophecy. His Son *Stercutius* (so called from *Stercus* Dung) was also honoured, on account of his shewing how to improve Land by Dunging or Manuring it. The *Faunalia*, or Feasts of *Faunus*, were kept in *December*, with Feasting and much Mirth, and the Victims offered were Goats.

The *Fauni*, or Children of *Faunus*, were visionary Beings, much like the *Satyrs* ; and were usually crowned with Pine. Both *Faunus* and they were Deities, only regarded in *Italy*, and wholly unknown to the *Greeks*.

According, to some, the *Fauni* were the Husbandmen ; the *Satyrs*, the Vine-dressers ; and the *Sylvani*, those who cut Wood in the Forests ; who being dressed in the Skins of Beasts, as was usual in those early Times, ave Rise to those fabulous Deities.

The Terrestrial *Nymphs* were divided into several Classes. The Heathen Theology took Care, that no Part of Nature should remain uninformed or unprotected. The *Oreades* or *Oresteades* presided over the Moun-

(7) His upper Part was human, to shew the Splendor and Majesty of the Heavens : His spotted Skin denoted the starry Firmament ; the shagginess of his Thighs and Legs, signify'd the Trees and Shrubs that diversify the Earth ; and his Goats Feet, its solidity ; his Pipe of seven Reeds, signify'd the seven Planets ; and his crooked Sheep-Hook the Revolution of the Year. A wonderful Explanation !

(8) The Name is taken from (*Fando*,) speaking or foretelling.

(9) Some add, that she was his Sister and a Priestess. He whipped her to Death with Myrtle Rods, for being drunk ; and then made her a Goddess ; for which Reason, no *Myrtle* was used in her Temples. The Vessels used in her Sacrifices, were covered ; and the Wine offered, was called Milk.

tains



tains (10): Of these, *Diana* had a Thousand, ready to attend her at her Pleasure: It is said, They first reclaimed Men from eating or devouring each other, and taught the Use of vegetable Food; and *Melissa*, one of these, was the Inventress of *Honey* (11). The *Napeæ* were the tutelar Guardians of Vallies and flowry Meads. The *Dryades* inhabited the Forests and Woods, residing in their particular Trees; with which they were thought to be cœval, as several Instances prove (12); but the *Oak* was generally their Choice, either from its Strength or Duration: Some were called *Hamadryades*, whose Existence was inseparably united to that of the Tree they animated. The *Naiades* (named from *Naiw* to flow) were the Fresh-water Nymphs, as the *Nereides* were of the Sea: the *Potamides* were the Nymphs of the Brooks and Rivers, the *Limnades* frequented the Lakes, and the *Ephydriades* delighted in Springs and Fountains (13). Thus all the Face of Nature became enlivened, by the Force of Imagination; and the Poets did not fail to improve so ample a Field for Description. The Mythologists destroy all this fine Landscape, by making the Nymphs only signify the universal Moisture which is diffused through all Sorts of Nature.

There were also celestial Nymphs of a higher Rank, who attended the *Dii Majores*. *Jupiter* boasts of his, in *Ovid* (14): The *Muses* were the Nymphs or Attendants of *Apollo*, as the *Bassarides* or *Mænades* belonged to *Bacchus*: *Juno*, had Fourteen, who waited on her (15) Person; and *Neptune* had no less than Fifty *Nereides* at

(10) Some make them Five only, and call them the Daughters of *Hecateus*: but *Homer* styles them the Offspring of *Jupiter*. The *Oreades* were named, from ὄρεα a Mountain; the *Napeæ*, from Νάπη a Valley or Lawn; the *Dryades*, from δρῦς an Oak; the *Hamadryades*, from ἁμα together with and δρῦς an Oak.

(11) Whence the *Bees* are called *Melissæ*.

(12) *Arceas*, preserving a decayed Oak by watering the Roots, was rewarded by marrying the Nymph who resided in it.

(13) Ποταμός is a River, Λίμνη a Lake: and the *Ephydriades* are named, from being ἐν in, or upon, and ὕδωρ the Water.

(14) *Ovid*, *Metam.* Lib. I.

(15) *Virgil*, *Æneid* I. 75.

his Beck, on which account he was called *Nymphagater*, or the *Captain* of the *Nymphs* (16).

The usual Sacrifices to these Deities were *Goats*; but more commonly, *Milk*, *Oil*, *Honey*, and *Wine*. The *Nymphs* were always represented as young and beautiful Virgins, and dressed in such Manner as was suitable to the Character ascribed to them.

To the Train of *Pan* we may join Two rural Goddesses, of whom the first is *Feronia*, or the Goddess of Woods and Orchards (17). It is said, the *Lacedæmonians* first introduced her Worship into *Italy* under *Evander*, and built her a Temple in a Grove near Mount *Soracte*: This Edifice being set on Fire and extinguished, the Neighbours resolved to remove her Statue, when the Grove became green again of a sudden (18). *Strabo* tells us, that her Priests or Votaries could walk barefoot over burning Coals unhurt. Slaves received the Cap of Liberty in her Temple, on which account they regarded her as their Patroness.

*Pales* was the protectress of Shepherds and Pasturage, and is represented as an old Woman. Her Festival called *Palilia*, was observed by the Country People in *May*, in the open Fields; and the Offerings were *Milk* and *Cakes* of *Millet*, to engage her to defend their Flocks from wild Beasts and infectious Diseases. Some make *Pales* the same with *Vesta* or *Cybele*.

Both these Deities were peculiar to the *Romans*, and wholly unknown in *Greece*.

#### CHAP. LVIII. Of PRIAPUS and TERMINUS.

**P**RIAPUS, as the Generality of Authors agree, was the Son of *Bacchus* and *Venus* (1). This Goddess meeting *Bacchus* in his Return from his *Indian* Expedition, their amorous Congress produced this Child;

(16) See *Hesiod* and *Pindar*.

(17) From *Fero*, to bear or produce.

(18) This Miracle is also ascribed to other Deities.

(1) Some make him the Son of *Bacchus* and *Nais*; others say *Chione* was his Mother.

who was born at *Lampsacus* (2), but so deformed, that his Mother, being ashamed of him, abandoned him (3). Being grown up, the Inhabitants of that Place banished him their Territory, on account of his Vices; but being visited with an epidemical Disease, upon consulting the Oracle of *Dodona*, they recalled him (4). Temples were erected to *Priapus*, as the tutelar Deity of Vineyards and Gardens; in which his Image used to be set up, as a Terrour to Birds and Thieves.

*Priapus* had several Names. He was called *Avistupor*, from frightening the Birds: The Title of *Hellepontiacus* was given him, because *Lampsacus* his Birth-place was seated on the *Hellepont*: It is uncertain, how he came by the Epithet of *Bonus Deus*, ascribed to him by *Phurmutius*: Those of *Phallus* and *Fascinum* were assigned him, on a very obscene Account; and indeed his whole Figure conveyed such an Idea of Ugliness and Lewdness, that the Poets generally treat him with great Contempt (5). The Sacrifice offered him was an *Ass*, either because of the natural Uncomeliness of that Animal and its strong Propensity to Venery, or because (as some say) when *Priapus* attempted the Chastity of *Vesta* as she lay asleep, she was awakened by the Braying of old *Silenus* his *Ass*, and so escaped the Injury designed her.

This Deity is usually represented naked, with a stern Countenance, matted Hair, and carrying a wooden Sword (6) or Sickle in his Hand; and with a monstrous Privity, from whence downward his Body ended in a shapeless Trunk or Block of Timber.

Some of the Mythologists make his Birth allude to that radical Moisture, which supports all vegetable Productions, and which is produced by *Bacchus* and *Venus*; that is, the Solar Heat and the Water or liquid Matter,

(2) A City of *Mysia* at the Mouth of the *Hellepont*.

(3) Some say, that *Juno*, being called to assist at the Labour, out of Hatred to *Bacchus* the Son of her Rival *Semele*, spoiled the Infant in the Birth.

(4) Others say, that the Women of *Lampsacus* prevailed on their Husbands to recall him.

(5) *Horat.* Satyr VIII.

(6) *Virgil* Georg. IV. 110.

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PAN, FERONIA, & PALES.

FLORA.

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HEBE & GANYMEDE.

POLYPHEMUS.





whence *Venus* is said to have sprung. But the Truth is, that *Priapus* is no more than the *Baal* of the *Phœnicians* mentioned in Scripture, who was depicted in the same rude and obscene Manner.

With *Priapus* we may associate *Terminus*, a very ancient Deity amongst the *Romans*; whose Worship was first instituted by *Numa Pompilius*, who erected him a Temple on the *Tarpeian Hill* (7). This Deity was thought to preside over the Stones or Landmarks, called *Termini*; which were held so sacred, that it was Sacrilege to move them; and, the Criminal becoming devoted to the Gods, it was lawful for any Man to kill him. The Feasts called *Terminalia* were celebrated annually about the End of *February*, at which time the ancient *Termini* or Landmarks were carefully visited and crowned with Garlands. At first the Sacrifices to these rural Deities were very simple, such as *Wheaten Cakes* and the *First Fruits* of the Field, with *Milk* (8); but in later Times the Victims were *Lambs* and *Sows* that gave suck, whose Blood was sprinkled upon the Stones. The *Roman Termini* were square Stones or Posts, much resembling our Mile-Stones (9).

## C H A P. LIX. Of FLORA.

THE Poets make the Goddess *Flora*, the same with *Chloris* the Wife of *Zephyrus* (1); mentioned by *Ovid*: but the Historians agree, that she was a celebrated *Roman Courtesan*; who, having amassed a considerable Fortune by her Profession, made the *Roman* People her Heirs, on Condition, that certain Games called *Floralia* should be annually celebrated on her Birth Day: The Senate, to give a Gloss to so infamous a Prostitution of Religion, pretended this Festival was designed in Honour of *Flora*, a certain *Sabine* Goddess

(7) Which was open at Top.

(8) To shew that no Force or Violence should be used in settling mutual Boundaries.

(9) *Ovid Fasti*, Lib. II.

(1) *Ovid Fasti*.

who presided over Flowers. These Sports were held in the *Campus Martius*, and proclaimed by Sound of Trumpet: But no Women appeared at them, but the most Immodest Part of the Sex (2); so that, when *Cato* during his *Censorship* came to behold them, they suspended the Ceremonies through Shame, till he thought fit to withdraw; such an Influence had the Virtue of one Man over a corrupt and dissolute Multitude.

According to *Plutarch's* Description, *Flora's* Image in the Temple of *Castor* and *Pollux* was dressed in a close Habit, holding in her Hands the Flowers of *Peas* and *Beans*; for, at the Celebration of her Rites, the *Ædiles* scattered these and other Pulse amongst the People (3). The modern Poets and Painters have set off her Charms in a more lavish Manner; and not without Reason, since no Part of Nature affords such innocent and exquisite Entertainment to the Sight and Smell, as the Variety which adorns, and the Odours which embalm the *floral* World.

#### CHAP. LX. Of POMONA and VERTUMNUS.

THE Goddess *Pomona* was a *Latin* Nymph, whom that Nation honoured as the tutelar Deity of Orchards and Fruit Trees (1). *Vertumnus*, the *Proteus* of the *Roman* Ritual, (2) was the God of *Tradesmen*; and, from the Power he had of assuming any Shape, was believed to preside over the *Thoughts* of *Mankind*. His Festivals called *Vertumnalia*, were celebrated in *October*.

*Vertumnus* his Courtship makes one of the most elegant and entertaining Stories in *Ovid* (3). Under the Disguise of an old Woman he visited the Gardens of *Po-*

(2) *Juvenal*, Sat. VI.

(3) See *Valerius Maximus*, Lib. II.

(1) So called from *Pomum* an Apple, which was the Fruit first cultivated in *Italy*.

(2) Because of the Turns or Fluctuations, to which Trade is subject.

(3) *Ovid*, Lib. XIV. 623.

*Pomona*, whom he found employed in looking after her Plantations. He artfully praises the Beauty of her Fruit, and commends the Care which produced it; and then, from the View of the Vine supported by the Elm, he insinuates to her the Necessity and Pleasure of a married Life. The Goddess heard all his Eloquence with an indifferent Ear: Her Heart remained untouched; till, throwing off his Disguise, the God assumed his youthful Beauty, and by his Form soon gained the Goddess's Consent to make him happy.

Some imagine *Vertumnus* an Emblem of the Year; which, though it assume different Dresses according to the different Seasons, is at no Time so agreeable as in Autumn, when the Harvest is crowned and the richest Fruits appear in their full Perfection and Lustre. The Historians say, that this God was an ancient *Tuscan* Prince, who first taught his Subjects to plant Orchards, and to graft and prune Fruit Trees; from whence he is said, to have married *Pomona*.

Both these Deities were unknown to the *Greeks*, and only honoured by the *Romans*.

CHAP. LXI. Of the Lares, Penates, and Genii.

THE *Lares* were the Offspring of *Mercury*. The Nymph *Lara* having offended *Jupiter*, by disclosing some of his Intrigues to *Juno*; he ordered her Tongue to be cut out, and banished her to the Infernal Mansions: *Mercury*, who was appointed to conduct her into Exile, ravished her by the Way, and she brought forth the *Lares* (1). These Deities not only presided over the Highways, and the Conservation of the public Safety; but also over private Houses, in most of which the *Romans* had a particular Place called *Lararium*: where were deposited the Images of their Domestic Gods, the Statues of their Ancestors, and the *Lares*.

Their Festival, called *Compitalia*, was celebrated in  
(1) *Qvid Fast. Lib. II.*

January,



*January*, in the open Streets and Roads. At first *Boys* were sacrificed to them; but that Savage Custom was soon disused; and *Images* of *Wool* and *Straw* (2); with the *First Fruits* of the Earth, Wine, Incense, and Garlands of Flowers were the Offerings. When the *Roman Youth* laid aside the *Bulla*, (an Ornament they constantly wore (3) till fourteen Years of Age) they consecrated or hung it up to the *Lares*; who were regarded as Infernal, as well as Domestic Deities.

The Ancients supposed, (according to some Authors) that the Souls of Men after Death became a Kind of Demons, called *Lemures* (4): These they subdivided into Two Classes; the one benevolent and friendly to Mankind, which they termed *Lares*; the other they styled *Larvæ*, who being wicked during Life, retained a malicious Disposition in their disembodied State.

The *Lares* were represented as young Boys, with Dogs Skins about their Bodies (5), and with their Heads covered, as a Sign of that Freedom and Liberty which Men ought to enjoy in their own Houses. They had always the Image of a *Dog* near them, to denote their Fidelity in preserving the Places allotted to their Charge, on which Account this Animal was peculiarly consecrated to them.

#### C H A P. LXII. Of the PENATES.

THE *Penates* (1) were Domestic Deities, who presided over new born Infants: The ancient He-

(2) They hung up as many Images, as there were Persons of all Sexes and Ages in the Family, and a woollen Ball for every Servant.

(3) The *Bulla* was a golden Ornament, shaped like a Heart, but hollow.

(4) So called from *Rémus* Brother of *Romulus*, whose Ghost haunted his Brother. The *Lemuralia* were celebrated in the Middle of *May*, during which it was unlawful to marry.

(5) Some say, the Images were like Dogs.

(1) So called either from *Penus* Victuals, because they preside over our Lives; or from *Penus* an inner Apartment, because they were placed in the Innermost Parts of the House.

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THE LARES.

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VIRTUES & VICES.

RURAL DEITIES.



*trufci* called them *Consentes* or *Complices*; though others reduce them, to Four of the *Dii Majores* (2). There were Three Classes or Ranks of them: the *First* of those, who presided over Empires and *States* (3); the *Second* of those, who had the Protection of *Cities*; and the *Third* of those, who took the Care or Guardianship of private *Families*, and were called the lesser *Penates* (4).

These Domestic Gods were placed in the innermost Recess of the House, thence called *Penetræ* (5). We find *Dardanus* brought them from *Samoethracia* to *Troy*; from whence, on the destruction of that City, *Aeneas* transported them to *Italy*. They were reckoned so sacred, that the Expression of driving a Man from his *Penates* (6) was used, to signify his being proscribed or expelled his Country.

Some say, that the *Penates* were Iron or Brazen Rods, of a conic Form towards the End: Others, that they were the minute Figures of young Men, carrying Spears in their Hands.

## C H A P. LXIII. Of the GENII.

SOME do not distinguish between the *Genii* and the *Penates* or *Lares*; but they were very different. The Ancients, who multiplied their Divinities in Proportion to the Progress of Superstition, assigned to every Thing its Guardian or peculiar Genius: Cities, Groves, Fountains, Hills, were all provided with Keepers of this Kind; and to each Man (1) they allotted no less than Two, one *Good*, the other *Bad* (2), who attended them from the Cradle to the Grave. The *Greeks* called

(2) *Viz.* *Jupiter, Juno, Minerva* and *Vesta*.

(3) *Virgil's Æneid* III. 148.

(4) *Æneid* VIII. 543.

(5) See *Horace*, Lib. IV. Ode 4. 26.

(6) *Virgil*, *Æneid* IV. 21.

(1) One of whom prompted them to *Evil*, the Other excited them to *Good* Actions.

(2) *Horace*, Lib. II. Epist. II. 187.



them *Dæmons* (3). They were named *Præstites*, from their Superintendance over human Affairs (4).

The Sacrifices offered to these Divinities were *Wine* (5) and *Flowers* (6); to which they joined *Incense*, parched *Wheat* and *Salt*: Sometimes the Victim was a *Swine* (7); though Animal offerings were not usual to them. The *Genii* were represented under various Figures; such as those of *Boys*, *Girls*, *Old Men*, and even *Serpents*: These Images were crowned with *Plane-Tree Leaves*, which was a Tree consecrated to the *Genii*.

By *Genius* is meant the active Power or *Force of Nature*; from whence the Nuptial Bed is stiled *Genial*, and the same Epithet is given to all Occasions wherein social Joys and Pleasures are felt: Hence also the Expressions of *Indulging* our *Genius*, that is, living happily or according to our Inclinations; *Consulting* our *Genius*, for examining how far our Capacity extends; and the Term of a *Great Genius*, for an exalted or comprehensive Mind. The later *Romans*, in the degenerate Days of the State, introduced the servile Flattery of swearing by the *Genii* of their *Emperors*; and the Tyrant *Caligula* put several to Death, for refusing to take the Oath.

#### C H A P. LXIV. Of Isis, Osiris, and Orus.

THESE Three have been much spoken of already, as having given Rise to almost all the different

(3) From *daiw* to know or be acquainted-with. Of the *Evil* kind was that Apparation, which (it is said) appeared to the *Great Brutus*, the Night before the Battle of *Philippi*; and, being asked *Who he was*, replied sternly, *I am thine Evil Genius, BRUTUS; thou shalt see me at PHILIPPI*: to which the Philosophic *Roman* answered, with a composed Dignity worthy of himself, — *I will meet thee there*.

(4) Or because they carried the Prayers of Men to Heaven, and interceded for them there.

(5) *Perfius*, Sat. VI.

(6) *Horat.* Lib. I. Epist. I. 144.

(7) Some assert, no Blood was suffered to be spilt in their Sacrifices,

Divinities

Divinities of *Greece* and *Rome*. *Isis* is said to have been the Sister of *Osiris* (1) the Daughter of *Saturn*, and a Native of *Egypt*. She married her Brother, and shared his Throne. They governed with great Equity and Wisdom, civilizing their Subjects, and instructing them in Husbandry and other useful Arts. These instructions were delivered in Verse, and were called the Poems of *Isis* (2).

*Osiris*, having conferred the greatest Benefits on his own Subjects, made the necessary Disposition of his Affairs, committing the Regency to *Isis*, and set out with a Body of Forces in order to civilize the rest of Mankind. This he performed more by the Power of Persuasion, and the soothing Arts of Musick and Poetry, than by the Terror of his Arms. He marched first into *Ethiopia*; thence to *Arabia* and *India*. Having traversed *Asia*, he crossed the *Hellepont* and spent some Time in *Europe*. Returning to *Egypt*, he was slain by his Brother *Typhon*; of whom we have spoken sufficiently in the Chapter of the *Giants*.

When the News of this reached *Coptus*, where *Isis* then was; she cut her Hair, and in deep Mourning went every where in Search of the dead Body; which she found at length, and concealed at *Batus*. But *Typhon* hunting by Moonlight found it there and tore it into many Pieces, which he scattered abroad. *Isis* then traversed the Lakes and watery Places in a Boat made of the *Papyrus*, seeking the mangled Limbs of *Osiris*: Where she found one, there she buried it. Hence the many Tombs ascribed to *Osiris*. Thus *Plutarch*. But *Diodorus* says, that she joined the Fragments, embalmed and buried them at *Memphis*; prevailing on the *Egyptian* Priests to promote his Deification, in Consideration of a third Part of the Kingdom given to them.

*Isis* afterwards, with the Assistance of her Son *Orus*, vanquished *Typhon*; reigned happily over *Egypt* to her

(1) Diodor, Sic. I. 1.

(2) *Plato* de leg. Dialog. 2.

Death, and was also buried at *Memphis*. At *Busiris* a most superb Temple was raised to her. She was succeeded by her Son *Orus*, who compleated the Reign of the Gods and Demigods in *Egypt*.

To do the greater Honour to these their Favourites, the *Egyptians* made them to represent the Objects of their idolatrous Worship. The Attributes of *Isis* indeed, when exposed as the public Sign of their Feasts, differed according to the different Purposes to which they applied the Figure. But at other Times this Goddess was represented with a flowing Veil, having the Earth under her Feet, her Head crowned with Towers (like the *Phrygian Mother*) the Emblem of *Height* and *Stability*; and sometimes with upright *Horns*, equally expressive of *Dominion* and *Power*; next to these the *Crescent*; then the *Sun*; and above all, *expanded Wings*. She has also *Wings*, and a *Quiver* on her *Shoulders*. Her *Left-Hand* holds a *Cornucopia*, her *Right* a *Throne* charged with the *Cap* and *Sceptre* of *Osiris*, and sometimes a flaming *Torch*; and her *Right Arm* is entwined by a *Serpent*. The Imagination of the Reader will presently conceive this to be the Symbol of the *Æther*, the natural Parent and Spirit of the Universe, comprehending and pervading the whole Creation. As such she is easily confounded with *Nature*, which is defined by *Balbus* in *Cicero* (1) to be "That which contains and sustains the whole World." In *Herodotus*, she is the same with *Ceres*; in *Diodorus*, with *Luna*, *Ceres* and *Juno*; in *Plutarch*, with *Minerva*, *Proserpine*, *Luna*, *Thetys*. By *Apuleius*, she is called the *Mother of the Gods*, and is the same with *Minerva*, *Venus*, *Diana*, *Proserpine*, *Ceres*, *Juno*, *Bellona*, *Hesate*, *Rhamnusia*; hence termed sometimes *κατασκευαστος*, or "The Goddess of a thousand Names." Being a female Figure, and thus principally honoured, she was denominated *Isis* (2).

(1) *Natura est quæ contineat mundum omnem eumque tuatur.* De Nat. Deor. l. 2.

(2) Or *Isba*, the Woman. κατ' ἐξοχὴν.



*Taken from the Isiac or Bembine Table now in the Bodleian Library.*



So likewise in *Herodotus*, *Osiris* and *Bacchus* are the same; in *Diodorus*, *Sol*, *Osiris*, *Serapis*, *Dionysius*, *Pluto*, *Ammon*, *Jupiter*, *Pan*; in *Plutarch*, *Sol*, *Osiris*, *Pluto*, *Bacchus*, *Serapis*, *Apis*, *Oceanus*, *Sirius*. Hence we see him in Gems with a *radiated Crown* and a *Basket* on his Head, having the *Horns of Ammon*; and in his Hand a *Trident* entwined by a *Serpent*. He is the great Emblem of the *Solar Body*.

*Orus* is the Symbol of *Light*, as the Name imports (3); and is generally figured as a *winged Boy*, standing between *Osiris* and *Isis*. He is the *Erôs* of the *Greeks*, and the *Cupid* of the *Romans*: The Son of *Osiris* and *Isis*, whose Passion for each other is said to have commenced in the Womb, where they embraced; and *Orus* was the Fruit of this early Conjunction. The whole containing this simple Truth, that *Light* "Has began to flow from the Body of the *Sun*, from its first Existence, thro' the Midst of *Æther*." But these were but natural Emblems. *Plutarch* therefore refers us higher; affirming, that *Osiris* signifies the active Principle, or the most Holy Being; *Isis* the Wisdom or Rule of his Operation; *Orus* the first Production of his Power (4), the Model or Plan by which he produced every Thing, or the Archetype of the World (5).

(3) From *Aor*, Light.

(4) De *Isid.* & *Osirid.* p. 354. See *Ramsay's Theology* of the Pagans.

(5) The Bull *Apis* was the Substitute of *Osiris*; the Name of the latter *Sor*, or *Sur*, signifying a Bull, and *Apis*, the most Mighty. But the Bull *Apis* had particular Marks; and they added, that the *Apis* was animated by the Soul of *Osiris*. The *Greeks* gave the Article and the Termination to the Word *Osiris*; so disguising it, that the *Egyptians* knew it not again.

*Explanation of the three following Plates of ISIS, OSIRIS and ORUS.*

These three following Plates viz. of *Isis*, *Osiris* and *Orus*, were taken originally from the *Bembine* or *Isiac* Table in the *Bodleian* Library. This Table or Alter-Plate is of Brass, full of Hieroglyphics inlaid in Silver and Enamel, which constitute an Epitome of the whole *Egyptian* Theology. It has been described, copied and elaborately explained by the learned Jesuit, *Athanasius Kircher*, in his *Ædipus Ægyptiacus*. vol. 3. p. 80, & seq. Romæ 1654. 7 *Hor. Apoll.*

In this of *Isis*, the Top-Cornice over her abounds with Flames, diffused like rising Serpents, indicating Light and Life supernal and distant from the Contagion of gross Matter. In those underneath, is the Circle with expanded Wings, the Emblem of *Æther*. The Architraves are supported by two Columns, with alternate square Divisions of black and white, crowned with the Head of *Isis*. At some Distance on the Out-sides are two Pilasters, decorated with Flowers, from which rise two *Aspics*, Symbols of Warmth and Moisture conjoined, the secondary Cause of Life. In the midst of this magnificent Throne is the Goddess seated, to denote Stability and Power. From the Navel to the Foot her Habit is composed of Wings, representing the Velocity and Sublimity of the *Æther*, diffusing itself universally. Thence upwards to the Breast, she is full of *Paps*, shewing the Body of the World, or the universal Machine to be thence nourished and supported. The Collars round her Neck are the celestial Orbs. The great Variety of created Beings, is aptly signified by the party-coloured Feathers of the *African Hen*, which covers her Head, in a flying Attitude. The Basket on the Back of this Bird is the Emblem of *Plenty*, from which, on each Side;



from the Isiac or Bembino Table now in the Bodleian Library.









Taken from the Isiac or Bembine Table now in the Bodleian Lib.

Side, springs a Leaf of the *Egyptian* Peach; and two Horns, which point out the *Crescent Moon*, inclosing a Circle marked with the Figure of the *Scarabæus* or *Beetle*, representing the *Sun*.

The Gesture of her Left-Hand, is commanding and monitory: Her Right holds a Sceptre of the flowering *Lotus*. Her Seat is adorned with the Figure of a *Dog* sitting; to intimate her Dominion, according to *Diodorus*, *resulgent in the Dog-Star*. Within the Table, beneath the Throne, is the Body of a *Lion* with the Head of an *Hawk*, at his Forefeet a *Canopus*, supporting upright *Wings*; Emblems of *Earth*, *Fire*, *Water*, and *Air*. Over the Back of the *Lion-Hawk* is the *Serpent* transmitted through a Circle with expanded *Wings*, explained in the Chapter of *Mercury*, Page 76. of whose *Caduceus* these are the Attributes; and on his Head a *Crescent*, with the *Sun* over that. By the small hieroglyphic Characters near the *Isis*, she is said to be *The Spirit of the World*, penetrating all Things with the Eye of Divine Providence; and the Bond of the Superior and Inferior Worlds.

*Explanation of the Plate of OSIRIS.*

*Osiris*, is represented here seated on a *tessellated* Throne, to express Dominion and the Vicissitudes of Day and Night, which depend upon him. He has the Head of an *Hawk*, a Bird, from his Strength of Vision, by which he is said to look steady on the Meridian Sun, frequently depicted for the Symbol of the Solar Orb. He is crowned with a *Mitre*, full of small Orbs, to intimate his Superiority over all the Globes. The *Gourd* upon the *Mitre* implies his Action and Influence upon Moisture, which, and the *Nile* particularly, was termed by the *Egyptians* the Efflux of *Osiris*. The lower Part of his Habit is made up of descending Rays, and his Body is surrounded with Orbs. His Right Hand

Hand is extended in a commanding Attitude, and his Left holds a *Thyrus* or Staff of the *Papyrus* pointing out the Principle of Humidity, and the Fertility thence flowing, under his Direction.

*Explanation of the Figure of ORUS.*

The Figure of *Orus*, which is the Emblem of the Solar Efflux, is Juvenile, as perpetually renewed and renewing Youth and Vigor. He stands to denote the unabated Activity of *Light*; And is habited in a Sort of Network, composed of Globules of Light pushing and intersecting each other every Way. He holds a Staff *crossed*, expressing his Power in the four Elements; and on it the Head of the *Houp*, a transient Bird, to represent the continual Change of Things which he produces by those Elements. This Staff, the Symbol of his Rule, is further adorned with a *Gnomon* and a *Trumpet*, indicating *Season* and *Symmetry*, *Harmony* and *Order*. At his Back is a *Triangle* with a *Globe* fixed to it; shewing the regular Being of the World to depend upon him. The Sides of the Portal, which he stands in, are decorated with the celestial Bodies, and on the Top of it is the *Circle* with *expanded Wings*. The *Hieroglyphics* engraven on the *Base*, call him, *The Parent of vegetable Nature*; the *Guardian of Moisture*; *Protector of the Nile*; *Averter of Evils*; *Governor of the Worlds*; *the many-figured God*; *the Author of Plenty*.



## \*C H A P. LXIV. Of the CABIRI.

**B**OCHART says, that the *Cabiri* were the Gods of the *Phœnicians*, and observes justly, that *Cabir* signifies, both in the *Hebrew* and *Arabic* Tongues, Great or Mighty: So that *Cabiri*, in the Plural, are THE GREAT OR MIGHTY ONES. He that ministred in holy Things went by the Appellation of *Cobes* a manifest Corruption of the *Hebrew* *Cohen*, a Priest or Intercessor.

They are spoken of by the Names of *Axieros*, *Axiocersos* and *Axiocersa*; as three distinct Persons: And in them our Author thinks that he has found *Ceres*, *Proserpine* and *Pluto*; the Abbe Pluche, *Osiris*, *Orus* and *Isis*; others, *Jupiter*, *Ceres* and *Bacchus*. To these, the Scholiast upon *Apollonius* has added a Fourth, *Casmilus* or *Cadmilus*; the same, says he, is *Hermes* or *Mercury*, whom *Varro* declares to be only a Minister Attendant on the *Cabiri*.

Several Authors have confined the Appellation of *Cabiri* to *Jupiter*, *Minerva* and *Juno*. Nor is it at all improbable that these should have been so called in After-Ages, when the World in general had forsaken the Worship of the Creator for that of the Creature, and understood by these Terms those Things which must indeed be allowed the most proper and significant Emblems of the Divine Personalities (6): The *Solar Fire* being meant by *Jupiter* (7); by *Minerva*, darting from the Head of him, the *Light* thence springing; and by *Juno*, the *Æther* (including the Air) the natural Representative of the SACRED SPIRIT. These are indeed the same with the *Egyptian* *Osiris*, *Orus* and *Isis*.

(6) Sic Homines novere Deos, quos arduus Æther  
Occulit, & colitur pro Jove sermo Jovis.

OVID.

(7) Macrobius, l. 1. c. 23. Plato in Phæd. Orpheus, &c.

But

But in earlier Times it was judged an Act of Irreverence to pronounce their Names; which was the Case of the *Tetragrammaton* with the *Jews*. They were therefore only spoken of by the general Denomination of *Dioscouri*, or *sprung from Jove*; a Title afterwards conferred upon *Castor* and *Pollux*.

Even Children were initiated into these Mysteries, and thought by their Parents to be afterwards secure from Dangers of any Kind. Such as were permitted to partake of the Ceremonies, were wont to assemble in a Wood or Grove, which was held sacred and became a Sanctuary. By the Initiation Men were believed to become more holy, just and pure; and it is said that none ever duly performed the Ceremonies, without being amply rewarded for his Piety.

As to what is said of a Man's being sacrificed in these Mysteries upon some extraordinary Occasion; I cannot find the Assertion to be well-grounded. *Julius Firmicus* intimates, that the *Cabiri* were three Brothers, one of whom was slain by the other Two, and then deified; and speaks of his Worshippers, as holding up their bloody Hands to the once-bleeding; which may refer either to their Hands being embued in the blood of the ordinary Victims, or to the warlike Disposition of that conquering People (*Macedonians*). But if the Thing be Fact, it must have proceeded from an Assurance that such a Sacrifice was one Day or other to promote the Happiness of Mankind (8).

C H A P. LXV. *Of the Inferior Deities, attending Mankind from their Birth to their Decease.*

**I**T would be a Task almost endless, to enter into a minute Detail of the *Inferior Deities* acknowledged

(8) This was also the leading Opinion of the *British Druids*; *Pro Vita Hominis nisi Vita Hominis reddatur, non posse aliter Decorum immortalium numem placari arbitrantur.* Cæf. Comm. l. 6. c. 15.

by the *Greeks* and *Romans*; and indeed, as the Pagan Religion is now entirely abolished, the Names of these visionary Beings, only regarded by the *Vulgar*, occur so seldom in the *Classic* Authors, that it is sufficient barely to mark their Denominations, since we know little more relating to them.

During the *Pregnancy* of Women, the tutelar Powers where the God *Pilumnus* (1), and the Goddesses *Intercidona* (2) and *Deverra* (3). The Signification of these Names seems to point out the Necessity of Warinth and Cleanliness to Persons in this Condition. Besides the superior Goddesses, *Juno-Lucina*, *Diana-Ilithyia*, and *Latona* who all presided at the *Birth*; there were the Goddesses *Egeria* (4), *Prosa* (5), and *Manageneta* (6); who, with the *Dii Nixii* (7), had all the Care of Women in Labour.

To *Children*, *Janus* performed the Office of Door-keeper or Midwife, and in this Quality was assisted by the Goddess *Opis* or *Ops* (8): *Cunia* rocked the Cradle, while *Carmenta* sang their Destiny; *Levana* lifted them from the Ground (9), and *Vigitanus* took care of them when they cried; *Rumina* (10) watched them, while they suckled; *Portina* furnished them with

(1) From *Pello* to drive away, because he procured a safe Delivery.

(2) She taught the Art of cutting Wood with a Hatchet to make Fires; and was named, from *intercido* to cut-asunder.

(3) The Inventress of Brooms, named from *Verro* to brush.

(4) From casting out the Birth.

(5) *Aulus Gellius*, cap. xix.

(6) *Ælian*.

(7) From *Enitor* to struggle. See *Ausonius*, Idyll. 12.

(8) Some make her the same with *Rhea* or *Vesta*.

(9) Amongst the *Romans* the Midwife always laid the Child on the Ground; and the Father or some Body he appointed, lifted it up; hence the Expression of *tollere Liberos*, to educate Children.

(10) This Goddess had a Temple at *Rome*, and her Offerings were Milk.

Drink, and *Educa* with Food or Nourishment; *Ossilago* knit their Bones, and *Carna* (11) strengthened their Constitution: *Nundina* (12) was the Goddess of Children's Purification; *Statilinus* or *Statanus* instructed them to walk, and kept them from falling; *Fabulinus* taught them to prattle, the Goddess *Paventia* preserved them from Frights (13), and *Camæna* taught them to sing.

Nor were they left without Protectors, when grown to *riper Years*. *Juventas* was the God of Youth; *Agenor* excited Men to Action, and the Goddesses *Stimula* and *Strenua* inspired Courage and Vivacity; *Horta* (14) inspired the love of Fame or Glory, and *Sentia* gave them Sentiments of Probity and Justice. *Quies* was the Goddess of Repose or Ease (15), and *Indolena* or *Lazinefs* was deified by the Name of *Murcia* (16): *Vacuna* protected the Idle; *Abeona* and *Adeona* secured People in going abroad and returning (17); and *Vibilia*, if they wandered, was so kind as to put them in the right Way again: *Fessonia* refreshed the Weary and fatigued, and *Meditrina* healed the Sickly (18); *Vitula* was the Patroness of Mirth and Frolick (19), and *Voluptia* the Goddess who bestowed Pleasure (20). *Orbona* was addressed, that Parents might not lose their Offspring; *Pellonia* averted Mischiefs and Dangers, and *Numeria* taught People to cast and keep Accounts: An-

(11) On the Kalends of *June* Sacrifices of Bacon and Bean-Flour Cakes were offered to *Carna*; whence they were called *Fabariæ*.

(12) Boys were named always on the 9th Day after their Birth, Girls on the 8th.

(13) From *Pavorem avertendo*.

(14) She had a Temple at *Rome*, which always stood open.

(15) She had a Temple without the Walls.

(16) *Murcia* had her Temple on Mount *Aventine*.

(17) From *Abeo* to go away, and *Adeo* to come.

(18) The Festival of this Goddess was in *September*, when the *Romans* drank New Wine mixed with Old by Way of Physick.

(19) From *Vitulo*, to leap or dance.

(20) From *Veluptas*.



*gerona* (21) cured the Anguish or Sorrows of the Mind, *Heret-Martia* secured Heirs the Estates they expected, and *Stata* or *Statua-Mater* secured the *Forum* or Market-Place from Fire. *Thieves* had a Protectress in *Laverna* (22); *Averruncus* prevented sudden Misfortunes, and *Consus* was always disposed to give good Advice to such as wanted it; *Volumnus* inspired Men with a Disposition to do well, and *Honorius* raised them to Preferment and Honours.

Nor was the *Marriage-State* without its peculiar Defenders. Five Deities were esteemed so necessary, that no Marriages were solemnized without asking their Favours; these were *Jupiter perfectus* or the *Adult*, *Juno*, *Venus*; *Suadela*, (23), and *Diana*. *Jugatinus* tied the Nuptial Knot; *Domiducus* ushered the Bride Home; and *Domitius* took care to keep her there, and prevent her gadding abroad: *Manturna* preserved the conjugal Union entire; *Virginensis* (24) loosed the Bridal Zone or Girdle; and *Viriplaca* was a propitious Goddess, ready to reconcile the married Couple in case of any accidental Difference. *Matuta* was the Patroness of Matrons, no Maid Servant being suffered to enter her Temple: *Mena* and *Februa* (25) were the Goddesses, who regulated the female *Katamenia*. The Goddess *Vacuna* (26) is mentioned by *Horace* (27), as having her Temple at *Rome*; the Rusticks celebrated her Festival in *December*, after the Harvest was gotten in (28).

The Ancients assigned the particular Parts of the

(21) In a great Murrain which destroyed their Cattle, the *Romans* invoked this Goddess, and she removed the Plague.

(22) The Image was a Head without a Body. *Horace* mentions her, Lib. I. Epist. XVI. 60. She had a Temple without the Walls, which gave Name to the *Porta Lavernalis*.

(23) The Goddess of Eloquence or Persuasion, who had always a great Hand in the Success of Courtship.

(24) She was also called *Cinxia Juno*.

(25) From *Februo*, to purge.

(26) She was an old *Sabine* Deity. Some make her the same with *Ceres*; but *Varro* imagines her to be the Goddess of *Victory*, the Fruits of which are Ease and Repose.

(27) *Horace*, Lib. I. Epist. X. 49.

(28) *Ovid Fast.* Lib. VI.

Body to peculiar Deities; the Head was sacred to *Jupiter*, the Breast to *Neptune*, the Waist to *Mars*, the Forehead to *Genius*, the Eyebrows to *Juno*, the Eyes to *Cupid*, the Ears to *Memory*, the Right Hand to *Fides* or *Veritas*, the Back to *Pluto*, the Reins to *Venus*, the Knees to *Misericordia* or *Mercy*, the Legs to *Mercury*, the Feet to *Thetis*, and the Fingers to *Minerva* (29).

The Goddess, who presided over *Funerals*, was *Libitina*; (30) in whose Temple at *Rome*, the Undertakers furnished all the Necessaries for the Interment of the Poor or Rich: All dead Bodies were carried through the *Porta Libitina*; and the *Rationes Libitinæ*, mentioned by *Suetonius*, very nearly answer our *Bills of Mortality*.

#### C H A P. LXVI. *Of the Inferiour rural Deities.*

THE *Romans* were not content with the great Variety of Gods, which filled their Ritual; but, like the modern *Papists*, they were daily inventing New Deities of an inferiour Order, to answer the Demands of Superstition and increase their Kalendar. *Rusina* (thus) became the Name for a Goddess, who presided over the Country in general; *Collina* had the Charge of the Hills, and *Vallona* the Inspection of the Vallies: *Hippona* was the Guardian of Stables and Horses, and *Bubona* took Care of Oxen; *Seia* or *Segetia* watched the Seed, till it sprouted; and *Runcina* weeded the young Corn: *Sarritor* was the God of Sowing, and *Occator* of Harrowing; *Robigus* kept the Blights or Mildew

(29) From this Distribution arose, perhaps, the Scheme of our modern *Astrologers*, who assign the different Parts of the Body to the celestial Constellations or Signs of the Zodiack; as the Head to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

(30) Some confound this Goddess with *Proserpine*, others with *Venus*.

away

away (1), and *Stercutius* manured or dunged the Ground; *Nodotus* or *Nodosus* took Care to strengthen and knit the Stalks of the Corn, *Volusia* watched the Blade, *Patelina* unfolded the Ear, *Laſucina* filled it, and *Matura* brought it to due Ripeness; *Hoſtilina* produced a plentiful Crop, and *Tutelina* took care to reap and get it safe in; *Pilumnus* kneaded the Bread, and *Fornax* (2) baked it; and *Mellona* was the Goddess of Honey. There were many such imaginary Deities, named from what they were supposed to preside over; but their Names very rarely occur in Authors.

C H A P. LXVII. Of *Themis*, *Aſtræa*, and *Nemefis*.

**T**HEMIS was the Daughter of *Cælim* and *Terra*, and the Goddess of Laws, Ceremonies, and Oracles. *Jupiter* consulted her in the Giants War, and afterwards espoused her: she instructed *Deucalion*, how to re-people the World after the Deluge; and was indeed rather a Moral than an Historical Deity, as she signifies that Power which rewards Virtue and punishes Vice.

To *Jupiter*, *Themis* bore the *Seasons* (1), and the Goddess *Aſtræa*; who resided on Earth during the Golden Age, and inspired Mankind with the Principles of Justice and Equity; but as the World became corrupted, she returned to Heaven (2), and became that Constellation in the *Zodiack*, which is called *Virgo*. This Goddess is represented with her Eyes bound or blinded, having a *Sword* in one Hand, and in the other a Pair of *Scales* equally poised.

*Nemefis* was the Daughter of *Jupiter* and *Necessity* (3).

(1) His Festival, called *Robigalia*, was celebrated in the Beginning of *May*.

(2) *Ovid Fasti*, Lib. VI.

(3) *Orpheus* and *Hesiod* reckon but three Seasons, viz. *Spring*, *Summer*, and *Autumn*, represented by a *Rose*, an Ear of Corn, and a Bunch of *Grapes*.

(2) *Terras Aſtræa reliquit*.

(3) Others say of *Oceanus* and *Nox*.

She had the Title of *Adrassea*, because *Adrastus* King of *Argos* first raised an Altar to her. She had a magnificent Temple, with a Statue, at *Rhamnus* in *Attica*. She is represented with a stern Aspect, having in one Hand a *Whip*, in the other a Pair of *Scales*.

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C H A P. LXVIII. *Of the Goddesses Fortuna, or Fortune, and the other Virtues and Vices deified by the Ancients.*

**F**ORTUNE or *Chance* has so great a Share in the Conduct and Success of Human Affairs, that it is no Wonder the *Romans* made her a Goddess. *Juvenal* (however) is not a little severe upon his Countrymen (1), for this Choice; and *Horace* on many Occasions expresses, if not an absolute Contempt for this Deity (2), yet at best a very mean Opinion of her: But whatever Sentiments the Philosophers or Poets might entertain of her, they did not lessen her in the Sight of the Vulgar, who paid her a very great Devotion.

This Goddess had a Variety of Epithets: she was termed *Regia* and *Aurea*, from an Image of her, usually kept in the Apartment of the *Cæsars*. In the Capitol she was worshipped by the Title of *Bona*; but her Temple at the *Esquilia* was consecrated by the Name of *Mala*. She was called *Conservatrix*, *Manens*, and *Felix*, in ancient Inscriptions, to denote the Happiness she bestows. *Domitian* consecrated her a Chapel, by the Style of *Redux*; and in some ancient Monuments she is called *Stata*. The Names of *Barbata* and *Pan* were given her by *Servius Tullius*, who dedicated a Shrine to her (3): She was not unjustly termed *Cæca*, on account of the injudicious Distribution of her Favours. She was also honoured at *Rome*, by the Title of *Fortuna Equestris* (4);

(1) Satyr X.

(2) Lib. I. Ode XXXIV. 14. See also Ode XXXV.

(3) He also called her *Obsequens*, from her favouring his Wishes. *Horace* calls her *Sæva* on a quite contrary Account.

(4) This Temple was erected in Pursuance of a Vow of the Prætor *Q. Fulvius Flaccus*, for a Victory he obtained in *Spain* by Means of his Cavalry.



and, in a Temple she had near that of *Venus*, she bore the Appellation of *Mascula* and *Virilis*. At other Times she was named *Mammoſa* (5), *Primogenia* (6), and *Privata* or *Propria* (7). In the Quality of *Fortuna-Virgo*, Coats of young Children were offered to her before they put them on; and ſhe was ſtyled *Viſcata* or *Viſcoſa* (8), on account of her alluring or attracting People by her deceitful Kindneſs. The principal Temple of this Goddeſs was at *Præneſte*, whence ſhe was called *Præneſtina*. This Goddeſs is uſually repreſented *Blind*, ſtanding on a *Wheel* in a moving Attitude, and holding a *Cornucopia*, from whence ſhe pours Wealth and all the Emblems of Proſperity. *Horace* has given a very Maſterly Picture of her in an Ode to *Mæcenas* (9).

*Fame* is ſo much ſought after by great and exalted Minds, that we may eaſily account for the Temples erected to her, and the divine Honours decreed her. We may call her the Mother or Nurſe of *Heroes*, ſince all the glorious Actions they atchieved were done to purchaſe a Share in her Favour. She is depicted in a flying Attitude with broad Wings, ſounding a Trumpet; her flowing Robe wrought all over with Eyes, Ears and Tongues, to denote the Surprize, Attention and Diſcourſe ſhe excites. *Virgil* (10) has given an inimitable Deſcription of her; nor does *Ovid* fall much ſhort of him, in (11) his very maſterly Picture of the Palace or Dome in which ſhe reſides.

*Peace* is a Bleſſing ſo univerſally eſteemed, that it is no Wonder if ſhe was deify'd. The *Athenians* (according to *Plutarch*) erected her an Altar with her Statue, attended by that of *Plutus* the God of Riches, to ſhew, that ſhe

(5) Either from her having large Breasts, or the Plenty ſhe ſupplies.

(6) From her giving Birth to the City and Empire.

(7) From her favouring particular Perſons. Theſe two laſt Appellations were given her by *Servius Tullius*, a very great Admirer of her Divinity.

(8) From *Viſcus* Birdlime: Hence *Seneca* ſays, *Beneficia ſunt viſcoſa*, Obligations are catching.

(9) *Horace*, Lib. III. Ode XXIX. 49.

(10) *Virgil*, *Æneid* IV. 173.

(11) *Ovid*, *Metam.* XII. 42, 63.

was the Source of Plenty and Commerce. At *Rome* she had a magnificent Temple in the *Forum* (12), which was consumed by Fire in the Reign of *Commodus*. On *Medals*, this Goddess is represented before an Altar with a Torch in her left Hand setting Fire to a Pile of Arms, and in the other holding an Olive Branch ; and behind her, on a Column, appears the Image of a naked Boy or Man, extending his Arms in a rejoicing Posture (13). The Poets generally introduce her, in Company with the most shining Virtues (14) : *Virgil* represents her as the common Wish of Mankind (15) ; and *Claudian* has composed her Panegyrick in a very distinguished Manner. Sometimes she appears like a Matron, holding a Bunch of Ears of Corn, and crowned with Olive or Roses. Her Symbol was the *Caduceus* or *Mercury's* Rod.

The Goddess *Concordia* or *Concord* was another Divinity of the *Romans*. A Temple was dedicated to her by *Tiberius* at *Rome*, at the Request of his Mother *Livia* the Widow of *Augustus*. *Concord* had several other magnificent Temples ; in one of which were deposited the rich Spoils of the Temple of *Jerusalem*.

*Virtue* and *Honour* had their Temples at *Rome*. That to *Virtue* was erected by *M. Marcellus* (16), and was the only Passage to the Temple of *Honour* ; to shew, that worthy Actions were the true Foundation of lasting Fame. The Sacrifices to *Honour* were performed by the Priests bareheaded. *Virtue* was represented like an elderly Matron, sitting on a square Stone. In ancient Medals these Two commonly appear jointly ; but, upon some Medals of *Gordian* and *Numerian*, she is found in the Figure of an old Man with a Beard. *Plau-*

(12) Begun by *Claudius*, and finished by *Vespasian*.

(13) The Legend of this Medal, which was struck by *Vespasian* on the Conquest of *Judea*, is *Paci Orbis Terrarum*. On a Medal of his Son *Titus*, she is seen with a Palm in one Hand and a Sceptre in the other ; the Inscription, *Pax Æterna*.

(14) *Horace* *Carmen* Sec. 57.

(15) *Æneid* XI. 362.

(16) Son to *Augustus*.

tus (17) also mentions Virtue among the Number of the Gods.

*Fides* or Faith had a Temple near the *Capitol*, founded by *Numa Pompilius*. No Animals were offered, or Blood spilt, in her Sacrifices; and, during the Performance of her Rites, her Priests were cloathed in White Vestments, and their Heads and Hands were covered with Linen Cloth; to shew, that Fidelity ought to be secret. The Symbol of this Goddess was a *white Dog*; and *Virgil* gives her the Epithet of *Cana* or Spotless (18). By the Poets she is generally made an Attendant of the *Golden Age*. "The Antiquaries are of Opinion, (says the Abbe *Banier*) that a Figure, where *Two Women* are joining Hands, represents this Goddess; which (he adds) is not improbable, since in this Manner mutual Faith is usually plighted (19).

*Hope* is another of the Passions deify'd by the *Romans*. She had a Temple in the Herb-Market, which was consumed by Lightning. On Medals she appears in a standing Attitude, leaning on her Elbow, with her left Hand lightly holding up her loose Robes; in her right she has a Plate, on which is placed a *Ciborium* or Cup, fashioned like a Flower, with this Inscription, *Spes, P. R.* The Hope of the Roman People (20). In the modern Statues and Paintings, her Characteristick is a *Golden Anchor*.

*Piety* or filial Affection had a Chapel at *Rome*, consecrated by the *Duumvir Attilius* on a remarkable Occasion. A Man being sentenced to hard Imprisonment, his Daughter (who was then a Nurse) daily visited him; and was strictly searched by the Gaoler, to see she brought no Food to the Prisoner: At last a Discovery was made, that she supported him with her Milk. This Instance of *Piety* gained her Father's Freedom. They were both afterwards supported at the publick Expence, and

(17) Prologue to *Amphitryon*.

(18) *Æneid* I. 296.

(19) *Banier's Mythology*, Vol. III. p. 131.

(20) The Reverse is a Head of *Adrian*.

the Place was consecrated to this Goddess (22). This Deity is represented on Medals.

*Pudicitia* or Chastity was honoured at *Rome* under Two Names. In the Temple of *Pudicitia Patricia*, none were admitted but Ladies of noble Birth : but *Virginia* the Daughter of *Aulus*, having married a *Plebeian*, so offended these, that they excluded her their Assemblies; upon which *Virginia*, calling a Meeting of the *Plebeian* Matrons, dedicated a Chapel to this Goddess, by the Name of *Pudicitia Plebeia* (23). Her Speech on this Occasion was truly great. “ I dedicate (says she) “ this Altar to *Pudicitia Plebeia*, and desire Ye may “ adore *Chastity*, as much as the Men do *Honour*; and “ I wish, that this Temple may be frequented by purer “ Votaries (if possible) than that of *Pudicitia Patricia*.” In both these Temples no Matron was permitted to Sacrifice, unless she had an unblemished Character and were but once married. In Medals this Deity is represented under the Figure of a Woman veiled, pointing with the fore Finger of her Right-Hand to her Face, to signify that she had no Reason to blush.

*Mercy* or *Clemency* had an Altar at *Athens*, erected by the Kindred of *Hercules* (24). At *Rome* there was a Temple dedicated to the *Clemency* of *Cæsar* (25). Both the *Romans* and *Greeks* gave the Name of *Asylum*, to the Temples each had erected to this Goddess (26).

*Truth* (according to *Plutarch*) was the Daughter of *Saturn* and *Time*, and the Mother of *Virtue*; and was represented as a beautiful young Virgin, of a proper Stature; modestly clad in a Robe, whose Whiteness resembled that of Snow. *Democritus*, to give an Idea of the Difficulty of her being found, says, that she is concealed in the Bottom of a Well.

*Liberty* was so much the Delight of the *Romans*, that

(22) *Pliny's Nat. Hist. Lib. VII. cap. 36.*

(23) All Matrons, who married but once, were honoured with the *Corona Pudicitiae*, or Crown of Chastity.

(24) Because they dreaded the Resentment of *Eurystheus*, whom *Hercules* had assisted in his Life.

(25) This Temple was built by a Decree of the Senate, after the Death of *Julius Cæsar*.

(26) *Serv. in 8 Æn.*



it was but natural for them to imagine her a Goddess, and to consecrate Temples and Altars to her. She was represented in the Form of a Virgin, cloathed in *White*, holding a *Sceptre* in her Right-hand, and a *Cap* in her Left.

Good Sense or Understanding [*Mens*] was honoured with an Altar in the *Capitol* by *M. Æmilius*, and *Attilius* the Prætor erected her a Chapel.

*Faustitas*, or the publick Felicity and Welfare, had many Altars, and was adored both by the *Greeks* and *Romans*; the former honoured this Goddess under the Names of *Eudaimonia* and *Macaria*. The *Athenians*, consulting an Oracle on the Success of a Battle, were informed, that they should win the Victory, if one of the Children of *Hercules* would submit to a voluntary Death: on this, *Macaria*, one of his Daughters, killed herself; and the *Athenians*, becoming victorious, paid her Adoration under the Name of Felicity. She was represented in Painting, as a Lady cloathed in a Purple Vestment trimmed with Silver, sitting on an Imperial Throne, and holding in one Hand a *Caduceus*, and in the other a *Cornucopia*.

*Victory* was by several Nations honoured as a Goddess. According to *Hesiod*, she was the Daughter of *Styx* and *Pallas*: She was painted by the Ancients, in the Form of a Woman clad in Cloth of Gold; and is represented, on some Medals, with Wings, flying through the Air, holding a Palm in one Hand, and a Laurel Crown in the other; in others she is to be seen standing upon a Globe, with the same Crown and Branch of Palm.

The Goddess *Salus* or Health had a Temple at *Rome*, near the Gate from thence called *Porta Salutaris*; and, as the Blessings she bestows are known to all, so no doubt but she had a great Number of Votaries: She was represented by a Woman, sitting on a Throne, and holding a Globe in her Hand: Near her stood an Altar, with a Snake entwined round it. In this Temple was performed the *Augurium Salutis*, a Ceremony which *Augustus* revived; and there was annually a Day set apart for enquiring of the Gods by Divination, whether they

they would allow the People to pray for Peace : On this Day the *Roman* Armies were forbidden to march or engage. It is worthy of Remark, that the Priests of this Temple had arrogated to themselves the sole Privilege, of offering Supplications for the Health of every individual, as well as for the State.

The *Good Genius* was adored by the *Greeks*, and (according to *Pausanias*) had a Temple in the Road leading to Mount *Mænalus*. At the Close of Supper a Cup of Wine and Water was always offered him, and called the *Grace-Cup*.

*Wealth* has such an Influence on the Affairs of Life, that it has in all Ages been the Object, if not of publick Worship, yet of secret Idolatry. Thus the *Romans* erected *Pecunia* or Money, a *Goddeß*. *Menander* witily observes on this Subject ; “ That, if you can “ possess this Deity, you may ask and have what you “ please : Even the Gods themselves shall be at your “ Devotion.”

*Silence* was, amongst the *Romans* both a Male and Female Deity, by the Names of *Harpocrates* and *Angerona*. The former was represented by the Figure of a Youth, crowned with an *Egyptian* Mitre, having in one Hand a *Cornucopia*, and the Finger of his Right-hand touching his Lip, as commanding Silence. The *Romans* borrowed these Images from *Egypt*, but quite mistook their real Meaning. The First was the *Horus* or emblematical Statue, which denoted the Peace or Repose of Winter : The *Cornucopia* signified Plenty ; and the Posture of the Finger denoted the Moderation and Temperance, necessary to enjoy the Blessings of Providence in a right Manner. This Figure they called, agreeably to its Design, *Harpocrates* (27), or the Establishment of civil Polity. The Festival, which accompanied its Exposition, was called *Pammilla* (28), which leaves no Doubt of its true Signification.

(27) From *Crets* or *Care*, *Carta* a City, and *Repa*, comes *Harpocrates*, the civil Constitution or Polity.

(28) From *Pa* the Mouth, and *Mul* to circumscribe, is formed *Pammilah*, or due Government of the Tongue.

The *Isis*, which appeared at the *Neomenia* in *December*, the *Egyptians* called *Angerona* (29), expressive of its Intention. But the *Greeks* and *Romans*, who took all these Emblems in the literal Sense, adapted them to their own Taste; and so made these two Figures, the God and Goddess of Silence.

Nor were these the only visionary Deities erected by the Heathens. *Fear* had its share in making new Divinities (30), as well as *Hope*; and Diseases, Calamities, and even Vices were honoured, with a View of averting their Visitation, or allaying their noxious Influences. Thus *Febris* or the Fever had her Altars at *Rome* (31). *Tullus Hostilius* vowed a Temple to the Goddesses *Ferror* and *Paleness* (32): *M. Marcellinus*, after escaping a Storm near *Sicily*, built a Chapel to the God *Tempestas*, without the Gate of *Capena*: and *Poverty* and *Art* were both deified by the People of *Godara*, because Necessity is the Mother of Invention. *Envy* was a Goddess whose Person and Abode are inimitably described by *Ovid* (33).

*Calumny* had an Altar erected to her by the *Athenians*. We have a very remarkable Picture of this mischievous Goddess, as drawn by the Hand of the great *Apelles*. *Credulity*, represented by a Man with large open Ears, invites this Deity to him, extending his Hand to receive her: *Ignorance* and *Suspicion* stand just behind him; *Calumny* (the principal Figure of the Piece) appears advancing; her Countenance ruffled with Passion, holding in her Left-hand a lighted Torch, and with her Right dragging along a Youth, who lifts up his Hands as supplicating the Gods: Just before her goes *Envy* pale and squinting: On her Right Side are *Fraud* and *Conspiracy*: Behind her follows *Repentance*, with her Cloaths

(29) From *Hangoren*, the Barn-floor, is derived *Hangerona*, or the Harvest got in.

(30) — *Primos in orbe Deos fecit Timor*.

(31) *Cicero* de Nat. Deor. Lib. III. de Legib. Lib. II.

(32) In a Battle between the *Romans* and *Vientes*, in which the Victory was long doubtful.

(33) *Metam.* Lib. II. 760.

torn and looking backwards on *Truth*, who slowly closes up the Rear (34).

*Contumely* and *Impudence* were also honoured by the *Athenians* under the Figure of *Partridges*, which is esteemed a very bold Bird. *Discord* is represented as a Goddess by *Petronius Arbitr*; whose Description of her is worthy so masterly a Pencil; and *Virgil* has given us a Picture of *Fury*, a Deity much of the same Stamp.

(34) *Lucian*.

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A DIS-



A  
DISSERTATION  
ON THE  
THEOLOGY of the HEATHENS.

THESE is perhaps no one Subject, which has occasioned a greater Variety of Opinions, than the *Origin* of IDOLATRY; or in other Words, the *Foundation*, on which the *Pagans* erected their System of *Theology*, and raised, that Multiplicity of fabulous Divinities which overspread the Earth. The general Notion, which has prevailed on this Head, is; that 'Mankind, by Degrees deviating from the Worship of the *True GOD*, directed their Adoration to the 'great *Luminaries* of Heaven; and becoming in Process of Time more grossly corrupted, degenerated 'into the Veneration of *Idols* and Deities of their own 'Creation.' But the *True Source* of IDOLATRY seems rather, to be the *Abuse of the Language of Astronomy, and of the Memorials left to preserve the ancient Purity of Religion*; which were, by Avarice and Ambition, perverted to Ends quite contrary to the Design of their Institution.

Nothing has more puzzled the Learned, than the Conformity found in several Particulars, between the Rites of the *Hebrews* (the chosen People of God) and those of the Neighbouring Nations plunged in the grossest Idolatry. This Resemblance manifestly appeared, in their assembling in some eminent or distinguished Place, to praise God; to offer him Bread, Salt, and the First Fruits of the Earth, with Thanks for his Bounty; to sacrifice Victims, and eat in common of the Flesh; and to join Songs and Instruments of Musick, to heighten the Solemnity: It was also customary, both with the *Hebrews* and the *Heathens*, to bury their Dead  
with

with Respect, and to meet on certain Days near their Tombs to praise God and commemorate their Virtues.

To solve this Difficulty, the generality of Writers suppose, that in these Cases the *Pagan* Religion only copied the True. But how improbable this Conjecture is, will appear, if we consider, how the *Hebrews* were separated, (as it were) from, and how contemptible to all other Nations; and consequently, how unlikely it is, They would borrow any Part of their Ceremonial from them: Add to this, that it appears from a Multitude of Proofs, that these Customs of Idolatry were prior to *Moses* and the Institution of the *Jewish Theocracy*. This last Point has led some learned Men (1) into the other Extreme of asserting, that the *Hebrews* took those religious Ceremonies from the *Egyptians*; only changing their Object, by adapting them to the Worship of the *True God*: But this Opinion is equally destitute of Foundation, since we find nothing more expressly prohibited by the *Mosaic Law*, than the *Jews* having any Correspondence in Religious Matters with the Nations round them: Besides, this great Legislator seems to grant it, as a Thing generally known, that the Worship of *One God* subsisted, long before His Time, amongst the ancient Patriarchs.

This Conformity therefore, if duly examined, will lead us to the Truth. When the ancient World perished by the general *Deluge*, *NOAH*, being preserved with his Family, re-established the Worship of the *True God*: On his coming out of the *Ark*, we find him offering a *Sacrifice of Thanksgiving*; a Ceremony he had undoubtedly received from his pious Ancestors, and which appears so early as in the Sacrifice of *Abel*. The Patriarchs, long before *Moses*, buried their Dead with peculiar Honour: and we find *Jacob*, in Gratitude for a divine Revelation, erecting a Stone and pouring Oil on it; a Practice he took from the Heathen Nations. This shews evidently, that these Customs proceeded from the common Fathers of Mankind.

Amongst the Institutions, which *Noah* left his Posterity, were the *Neomeniæ*; Assemblies, appointed to

(1) Sir *John Marston* in his Canon. Chronic. or Rule of Time. praise

praise God, at the Return of the *New Moon* (2). Now this Rite he had received from his Ancestors. In the Time of the Antediluvian World, \* Men regulated their Religious Meetings, as well as Civil Affairs, by the Phases or Changes of the *Moon*. This Custom *Noah* conveyed to his Descendants; so that it is no Wonder, if it became common to the *Hebrews* and the *Heathen Nations* round them.

To the same Origin we may ascribe the Invention of the *Zodiack*, which became in process of Time an additional Cause of Idolatry. The Vertical Signs of *Cancer* and *Capricorn*, according to *Macrobius* (3), were denominated from hence: The *Crab*, being an Animal that walks backwards or obliquely, seemed a proper Emblem of the *Sun*, beginning his *Retrogradation* when he arrives at this Sign: On the contrary, the *Wild Goat*, whose Custom is to feed as he climbs or ascends the Hills, was chosen to denote the *Sun*, when he comes to this Point of the Heavens, quitting the Lowest Part of his Course to regain the Highest. The *Ram*, the *Bull*, and the *Two Kids* (4), gave their Names to the three celestial Houses, through which the *Sun* passes in *Spring*; and distinguished the different Kinds of young Cattle, which increased their Flocks during that Season, as they succeeded each other; the *Lambs* appearing first, the *Calves* next, and the *Kids* last: They chose Two of these latter, on account of the peculiar Fruitfulness of the Goat, which generally bears Twins. With regard to the *Summer*; the Fury of the *Lion* justly

(2) After the last Crescent, and when the Moon in Conjunction ceased to appear, the People went up to some high Place, the better to perceive her new *Phases*; after which they sacrificed.

\* It has been the Opinion of some learned Writers, particularly Doctor BURNET; that in the Constitution of the antediluvian World, the Earth presented its Equator constantly to the Sun; whence the Days and Nights were always equal; the Air, free from any violent Agitation, was always unclouded and serene; and the Earth, by Means of constant Dews, enjoyed a perpetual Spring: and that it was this obliged Men to regulate their Affairs (as above) by the Phases of the *Moon*; as the *Sun* never varied in his Place of Rising or Setting.

(3) *Saturnalia*, Lib. I. cap. 17.

(4) The *Orientals* called the Sign *Gemini*, by the Name of the *Two Kids*; but the *Greeks* gave it the Name of *Dioscuri*, from *Castor* and *Pellux*.

expressed

expressed the *Heat* of the *Sun*, on his leaving *Cancer*; and the *Virgin*, crowned with Ears of Corn, was an Emblem of the *Harvest* (5), usually ended about that Time. Nothing could better denote the Equality of Days or Nights under the *Autumnal Equinox*, than the Balance [*Libra*]; the *Diseases*, consequent upon the Fall of the Leaf, were characterized by the *Scorpion*; and the *Chase* of wild Beasts, which was annually observed about that Time, was not improperly distinguished by [*Sagittarius*] a Man on Horseback, armed with a Bow and Arrow. *Aquarius* typified the *Rains* of *Winter*; and the Two Fishes [*Pisces*] bound together, or inclosed in a Net, indicated the Season for *Fishing*, which is always best at the Approach of Spring. Nothing could be at once more simple and useful, than this Division of the Sun's annual Circuit into Twelve equal Portions, expressed by so many visible Signs or Symbols; which served to regulate the Seed-time, Mowing, Harvest, Hunting, Fishing, and other important Employments of the Year; and (probably) these rude Delineations of the celestial Houses gave Birth to Painting. But then, these Images presented to the Mind a Meaning, very different from the Idea they conveyed to the Eye.

It is probable, that *Cham*, and such of his Children as first settled in *Egypt*, brought with them the astronomical Invention or Division of the *Zodiack*; and attempted to carry on their Tillage and rural Husbandry, according to the Seasons and Methods used in the Countries from whence they had removed. The Land being sandy and dry, they sowed in Spring; and soon saw with Pleasure a verdant Crop rise, and give Hopes of a plentiful Harvest: But, in *April* or *May*, a pestilential *South Wind* blasted their Expectations: Not discouraged, they tried to repair their Losses by a Second Ploughing and Sowing; and, as the succeeding *Northberly Winds* tempered the Air, every Thing seemed again promising: But, as the Harvest was just ready to be gotten in, the Weather dry, and no Appearance of

(5) They named this Figure *Ergone*, or *Erigone*, which signifies the red Colour. See *Daniel*, ch. v. ver. 7.

*Rubicunda Ceres medio succiditur aestu.*

Rain;



Rain; they beheld with Astonishment the *Nile* overflow its Banks, and lay all their Fields under Water. The Observation of this *Annual Flood* soon taught the new Comers Experience: They carefully marked the Celestial Signs, which were the Fore-runners of the River's Increase; to take proper Measures, for their own personal Security, and for sowing as soon as the Waters should abate.

They remarked, in Consequence of this, that the *Etesian* Winds always blew regularly from the North, just about the Sun's Entry into the Sign of *Cancer* (6), and that the Flood soon succeeded. This Wind therefore became an infallible Sign with them; and they expressed it, by the Image of the *Hawk* with her Wings expanded; not only, because of the Resemblance in general, between the Swiftnefs of Birds and the Rapidity of the Winds (7); but also, because this Bird in particular was seen, to accompany these Northerly *Etesian* Breezes (8).

But, as the Annual Inundation varied each Year a few Days, either sooner or later; and, as it was necessary to observe (as exactly as possible) the Moment of its Approach, in order to make the necessary Preparations for securing themselves with their Cattle and Effects on the higher Grounds; they took Notice of a particular luminous *Star* (9), which at this critical Juncture appeared on the Horizon a little before Sun-rise. This *Star* was not only the sure Mark of that great Luminary's passing under the Constellation of *Leo*, but also the precise Token of the Commencement of the Inundation; and, from its great Usefulness, they called it

(6) These annual Winds driving the Vapours and Clouds southward to *Ethiopia*, where they are condensed by the high Mountains and descend in Rains, are the real Cause of the *Nile's* overflowing though probably the ancient *Egyptians* were ignorant of this.

(7) The Scripture, in more Places than one, represents the Almighty as riding on the Wings of the Wind. See *Psalms* xviii. 10. &c. &c.

(8) Does the Hawk (says *Job*) by thy Wisdom shake off her old Feathers, to get rid of them and stretch her Wings towards the South? xxxix. 26.

(9) It was seen just before the Dawn of Day, which soon obscured its Lustre.

*Tbaant*

*Thaaut* or *Thot*, the Dog; and *Anubis* or *Hannobeach*, the Barker or Monitor; as also simply *Sibor* (10), which is the Name of the River *Nile*.

The *Southerly Winds*, which preceded the Decrease of the Waters, were represented by the *Whoop*; which at that Season resorts from *Nubia* and *Numidia* into *Egypt*, to feed on the Worms and Insects left in the Mud or Slime, which covers the Plains and impregnates them with that Fertility, which renders their Country the Garden of the World. This figurative Symbol, exposed to the Eyes of the People, was the Signal for getting ready their Corn, surveying their Grounds, and beginning the Seed-time or Sowing.

The Conveniency of these Emblems occasioned their being multiplied: and, as this Hieroglyphic Kind of Writing by Birds and Animals struck the Eye, and was in its first Institution readily understood; so, to preserve and improve it for the publick Use, a certain Society or Company of Men were appointed, to study the Heavens and observe the Motions of the celestial Bodies: These were lodged in a Tower called the *Labyrinth* (11); and had committed to their Care the Conservation of the Characters and Symbols, used to point out to the People the general Regulations, or particular Duties proper to each Season.

Thus we see, that nothing could be more simple, than the *Egyptian* Religion in its primitive Formation: It was in effect the same, with that of *Job* and *Jethro* in *Arabia*, that of *Melchisedeck* and *Lot* in *Canaan*, and that of *Abimelech* in *Palestine*; it was the Faith of *Noah* and his Sons, who first repeopled the Earth: It consisted, in adoring the Supreme CREATOR of all Things; in Works of *Justice* and *Mercy*, in *Industry* and *Temperance*, in treating the *Dead* honourably, and in the Hopes of a *Future Reward*. The *Figures*, exposed to the Sight of the People, were so far from being Mysterious; that they were meant, only to remind them of

(10) From hence the *Greeks* took their Name *Σείρεν* and the *Latins* *Sirius*, by which Appellation we now call the *Dog-Star*.

(11) From *Biranta*, with the Article comes *Labyranta*, the Tower or Palace. See *Chronicles* xvii. 12.

these important Duties, and by that Means inculcate their Practice, and secure the Peace and Happiness of Society.

But, as soon as the Vulgar began to mistake these expressive Emblems for real Objects and Persons, they began to change both their Language and Practice; no longer understanding their true Meaning, they exchanged their *Moral* for an *Historical* Sense. The *Osiris*, the Emblem of the first Enlightner and Mover; the *Isis*, the Mark of that bountiful Nature, which is the Mother or common Parent of all Creatures; the *Horus* (12), or beloved Child, expressive of Agriculture and Husbandry; and the *Anubis*, or celestial Messenger, from *Signs*, became so many real Divinities, which protected *Egypt* and honoured it with their Residence. Thus the Sacred Writings or *Hieroglyphicks*, though still preserved by the Priests, were explained in a new and modern Sense, suitable to the People's prevailing Taste for *Fable*.

A late ingenious Author, to whom we are indebted for these just Reflections (13), thinks it probable, that the *Egyptian Priests*, who kept the Key of these Sacred Writings or *Hieroglyphicks*, at first endeavoured to stem the Torrent of *Superstition*, by reminding the People of their Error, and recalling them to the Worship of the *True God*; but, finding all Attempts of this Kind vain and ineffectual, they gave Way to the Popular Notions, and in process of Time became zealous Defenders of what they secretly could not but condemn. It is natural to think, this great Change was effected by Degrees, and that the Establishment of *Idolatry* was the Work of some Time. While the *Priests* in this Manner complied with the *Popular* Language, they privately studied all they could collect of the ancient and real Signification of the Symbolical Figures; taking Care, to require a profound Secrecy of all, whom they initiated or instructed in this Kind of Knowledge: By such a Method

(12) From *Heres*, Husbandry, comes *Horos*, the Husbandman. Hence also the ἄρω of the *Greeks*, and the *Aratio*, *Aratrum*, and *Ars* of the *Latins*.

(13) *La Pluche* Histoire de Cieux. vol. I.

their *Religious Learning* bore a Solemn and *Mysterious* Aspect, without altering any Thing of the Common Worship or Belief; and *Idolatry* reigned abroad, while *Truth* was kept confined in the Recesses of their Temples: Thus Things daily degenerated and grew worse. In all Systems of Religion, the *Ceremonial* Part is what is the most easily supported, as it is of no Consequence to the Passions, which it seldom affects and too often indulges: It was quite otherwise with *Truth*, which grew still more and more disfigured, in Proportion as *Superstition* gained Ground; and in Process of Time, *Ambition* and *Avarice* led the *Priests* themselves to approve an Error, which turned greatly to their Advantage, and equally tended to flatter the great Views of Interest and Power.

Thus have we seen, that the ancient Religion of *Egypt* (in its first Institution) was only copied from that of *Noah* and the first Patriarchs. The plain and simple Doctrines it inculcated were, the Worship of *One Supreme Being*, infinitely wise, powerful, and good; the Observation of strict *Justice* between Man and Man, the great Foundation of the Peace of Society; the Exercise of mutual *Charity* and Kindness; the Cultivation of the Earth, by a just Regulation of Tillage and *Industry*; the *Interring* the *Dead*, with Decency and Respect; and the Belief of a *Future State*: All these *Principles* were shadowed out to the Eye, by suitable *Figures* or Representations; and to these were added *Emblems*, expressive of the great Change introduced in the Earth by the Deluge, which rendered the Exercise of Agriculture both more painful and necessary to Mankind than it was before, when the Ground was (as it were) spontaneously fertile and the Mother of a genial Abundance.

Nor was it in *Egypt* alone, these *Vestiges* of the Primæval Faith and the Worship of the *True God* were preserved. The *Magi* or ancient *Persian* Philosophers, according to the Testimony of the best Historians (14), had neither *Statues* nor *Altars*: They sacrificed, on the

(14) *Herodotus*, *Clio*, Lib. I. Sect. 131. *Strabo*, Lib. XV.



highest Mountains (15); and used neither Libations, nor Musick, nor hallowed Bread: They offered the Victims crowned; after which, the Priest dividing it in small Portions, they shared it in common, leaving no Part; for (as they said) GOD desired only the Soul of the Victim (16). Indeed they worshipped *Fire*; which they regarded, as the most perfect Emblem of the Divinity: and we find, this Magnificent Symbol was in great Veneration through all the East. On the same Account they honoured the *Sun, Moon, and Stars*: but this was only, as they considered them the *Images* or Symbols of the *Supreme Being*, or Original Cause of all Things; whom they called *Oromazes*, and of whom *Zoroaster* (as quoted by *Eusebius* (17) has given a sublime Description. "GOD, (says he) is the First of all *incorruptible* Beings, *Eternal* and *Unbegotten*: He is not "Compounded of Parts; there is Nothing Equal to "Him, or Like him: He is the Author of all *Good*, "and entirely uninfluenced by Passions; the most *Excellent* of Beings, the *Wise*st of all Intelligent Natures, "the Father of *Equity*, the Parent of good Laws, Self-instructed, self-sufficient, and the first Former of "Nature." If we believe the *Arabian* Writers (18), the *Persian* Magi were very far from being *Manicheans*, or believing *Two* distinct and cœternal *Principles* of *Good* and *Evil*; as has been asserted by an eminent modern Philosopher (19). The Ancient *Persians* (indeed) admitted *Two* *Inferiour* Divinities, the Goddesses *Mythra* and the God *Mythras*; who (according to them) were the *First Emanations* of the *Divine Being*, the First Productions of His Power (20): They also asserted a

(15) It was (probably) to prevent the Abuse of this Custom, in itself innocent, that *Moses* so severely interdicts the worshipping even the *True God* upon *High Places*.

(16) The Orientals, fond of the Doctrine of *Transmigration*, believed the Victim was animated by a Criminal Soul, whose expiatory Pains were completed by the Sacrifice.

(17) *Præparat. Evangelica*. Lib. I.

(18) See *Pocock's Greg. Abulph.* and *Hyde's Shabristani*.

(19) *Bayle's Dictionary*. See the Article *Zoroaster*.

(20) They say *Oromazes* produced the Goddess *Mythra*, the original Mother, the living Image of his Beauty, who presented him with the Ideas of all Things; which he gave to the God *Mythras*, to form the World by.

## 216 DISSERTATION on the

*Wicked Spirit*, called *Arimanius* (21); whom they regarded, as the Author or Principle of all *Moral Evil*; and who, for his Pride and Ambition, was hurled from the Celestial Mansions (22). This Idea was agreeable to the *Python* or *Typhon* of the *Egyptians*, and to the *War* of the *Giants* against *Jupiter* celebrated by the *Greek* and *Latin* Poets. In short, the *Three principal Attributes* or Views, under which the *Eternal* or *Supreme Essence* presents itself to the Mind, are *Power*, *Wisdom*, and *Goodness*: without the *Two last*, the *First* would be infinite Tyranny; without the *First* and *Last*, the *Second* would be limited and fail of its End; and without the *Last*, the *Two* Former instead of being Beneficial, would become Destructive. Thus, we find, the *Egyptians* and *Chaldeans* agreed exactly, in their Representations of the *Supreme Being*: the Characters of *Osiris* or *Oromazes*, were Shadows of *God*, as *First Principle* or Source of all Existence; the Goddesses *Isis* or *Mythra* was the Emblem of the *Supreme Wisdom* or *Understanding*; and the God *Orus* or *Mythras*, their beloved Son, was the Symbol of that *Goodness*, which visibly appears impressed on Nature, and diffuses itself through all the Creation. The *Jupiter*, *Minerva*, and *Apollo*, of the *Greeks* and *Romans*, were only copied from these Originals (23); as is evident, from the Testimony of their Poets and Philosophers.

(21) The Chief of the *Syngas* or *Rebellious Spirits*, whom he seduced to disturb the universal Harmony, and involved in the just Punishment of his Crime.

(22) See *Ramsay's Cyrus*, Book II.

(23) Out of this Tripartite Symbol or Groupe, the Heathens composed that multiplicity of Gods and Goddesses, which crowded their Mythology. Thus, *Osiris*, *Serapis*, *Oromazes*, *Jupiter Olympius*, *Saturn*, *Cælus*, *Neptune*, *Pluto*, are only different Names, for the Supreme or Self-existent Being: The Goddesses *Isis*, *Mythra*, *Juno*, *Cybele*, *Vesta*, *Rhea*, *Venus Urania*, *Minerva*, *Diana*, *Luna*, and *Proserpine*, all signify that divine Wisdom, which is (as it were) the Emanation of infinite Power, and which planned the universal System: Lastly, *Anubis*, *Orus*, *Mercury*, *Apollo*, *Æsculapius*, *Pan*; *Hercules*, and *Jupiter* the Conductor, are but different Names, expressive of that *Goodness*, which carried this wonderful Scheme into Execution, and stamped the visible Marks of Grace and Happiness on the Whole.

We

We find *Orpheus*, the Founder of the *Greek Theogony*, so exactly agreeing with *Zoroaster*, in his Definition of the Supreme Being; that it is evident, they drew their Notions from the same Source, and that under the first Objects of Idolatry was plainly shadowed out the *True Religion*, or the Worship of One Sovereign Existence. *Ovid*, to put his *Chaos* in Motion, was forced to use the Interposition of a GOD (24). But here it is proper to observe, that the *Greek and Roman Theology*, though borrowed from the *Oriental*, was much more imperfect, and seemed to lean more to the *Manichean Scheme*: This was owing to the License of their Poets, who, to give Scope to their Imagination, disguised the *Eastern Traditions* with new Embellishments, till they peopled the Realms of Fiction with innumerable Deities of all Ranks, Ages, Sexes, and Orders. However, if we read *Homer* and *Virgil*, the Two Princes of the *Classic Writers*, we shall find them consonant in these *Three Great Principles*. 1. "That there is a *Supreme Being*, the Father of Gods and Men, and the Architect of the Universe. 2. That all *Nature* is full of *Subordinate Spirits*, which are His Servants or Ministers. 3. That the *Good and Evil Genii*, which dwell in the Elements, are the Causes of the Good or Ill, Virtue or Vice, Knowledge or Ignorance, which prevail in the World." *Æschylus* (25) and *Sophocles* (26) confirm the *First Point*, by Two very remarkable Passages; and are corroborated, by the

(24) *Ovid Metam. Lib. I. in Incipio.*

(25) "There is *One Unknown Being*, exalted beyond and prior to all others: He is the Author of all Things above and below: He is the *Life*, the *Light* and the *Wisdom*; which Three Names express only One and the same Power, which produced all Beings visible and invisible out of Nothing."

(26) "O Father and King of Gods and Men! why do We, miserable Mortals, fancy we either know or can do any Thing? Our Fate depends on Thy, &c." *Euripides supp. Act: III.*

"It is not to any Mortal Nature *Laws* owe their Origin; they derive their Birth from *Heaven*; and receive their Sanction from thence: *Jupiter Olympius* is their Father." *Sophocles, OEdipus.*

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Testimonies

Testimonies of *Plautus* (27) and *Horace* (28): *Cato*, in *Lucan*, speaks (29) the same Language; and these Instances leave no Room to doubt, that the Voice of Nature agreed with ancient Tradition, in pointing out Truth to the Heathens, though surrounded with the Mists of Error.

If we proceed next to an Examination of the *Greek* and *Roman* Philosophers, we find, *Thales* the Founder of the *Ionian* School (according to the Fragments of him, transmitted to us by the most authentic Writers) not only entertained very sublime Notions of the *supreme Being* (30), but had a right Idea of the Nature of the *Human Soul*. *Pythagoras* talks on this Important Subject, in the most noble and philosophical Manner.

“ GOD (says he) is neither the Object of Sense, nor  
 “ subject to Passion; but invisible, purely intelligible,  
 “ and supremely intelligent: His Body is like the *Light*,  
 “ and his Soul resembles *Truth*. There is but *One* GOD,  
 “ who is not seated (as some conceive) beyond the Orb  
 “ of the Universe; but, being every where present,  
 “ he sees all the Beings that inhabit His Immensity:  
 “ He is the Sole Principle, the Light of Heaven, and  
 “ the Father of all; He produces, orders, and dis-

(27) *Plautus* introduces an Inferiour God, talking thus: “ I am  
 “ a Denizen of the Celestial City, governed by *Jupiter* the Father  
 “ of Gods and Men. He commands the Universe, and sends Us  
 “ over the World to examine the Conduct and Actions, the Piety  
 “ and Virtues, of Mankind: In vain do Mortals endeavour to bribe  
 “ him with Oblations and Sacrifices: They lose their Pains; for He  
 “ abhors the Worship of the Impious.”

(28) *Quid prius dicam solitis Parentis*  
*Laudibus; Qui res hominum ac Deorum,*  
*Qui mare & terras, variisque mundum*  
*Temperat horis?*  
*Unde nil majus generatur ipso,*  
*Nec wiget quicquam simile aut secundum.*

*Horat. Lib. I. Ode XII. 13.*

(29) See *Lucan*, Lib. VI.

(30) “ GOD is the most Ancient of all Beings, the Author of  
 “ the Universe, without Beginning or End; from whose Sight no-  
 “ thing can be concealed: Fate is nothing but the immutable Rea-  
 “ son and eternal Power of his Providence.” The same Philosopher  
 calls the Soul, *A self-moving Principle*; a Definition, which implies  
 both its being Immortal, and Immaterial.

“ poses



“ poses every Thing; the Reason, the Life, and the  
 “ Motion, of all [created] Beings.” *Socrates* (31) and  
*Plato* (32) seem to have conceived the firm and well  
 grounded Belief, of One Almighty, Omniscient, and  
 infinitely Good Being; who rules, directs, and disposes  
 all Things, for the best and wisest Ends: and in this  
 they were followed by *Aristotle*, a Disciple to the latter  
 (33). Amongst the *Romans*, *Cicero* (the greatest of their  
 Philosophers) lived in an Age, in which Scepticism was  
 prevalent; yet, though he leans to the *Academic* Side,  
 he drops several plain Confessions, of the Existence of  
*One Supreme Being* (34); a Truth, which seems en-  
 graved

(31) “ If (says this divine-Philosopher) the *Spirit*, which resides  
 “ in the Body, moves and disposes it at pleasure; why should not  
 “ that Sovereign *Wisdom*, which presides in the Universe, be able to  
 “ regulate and order every Thing as it pleases? If your Eye can see  
 “ Objects, at the Distance of several Furlongs; why should not the  
 “ Sight of God pervade all Things at once? If your Soul can at  
 “ the same Time reflect upon what passes at *Athens*, in *Egypt* and  
 “ *Sicily*; why should not the Omniscient *Mind* be able, to take  
 “ Care of every Thing, and superintend his own Works?” *Xeno-  
 phan Memorab. Socratis*.

(32) “ That, which presents *Truth* to the Mind, and which  
 “ induces us with *Reason*, is the *Supreme Good*: He is the Cause and  
 “ Source of *Truth*, and has begotten it like Himself. As the Light  
 “ is not the Sun, but flows from it; so *Truth* is not the *First Prin-  
 “ ciple*, but his Emanation.” *Plato de Republica, Lib. VI*.

(33) *Aristotle*, the Prince of the *Peripatetic* School, defines God  
 thus: “ The Eternal and Living Being, the most noble of all Ex-  
 “ istences; a Substance, entirely distinct from Matter; without Ex-  
 “ tension, Division, Succession, or Parts; who understands every  
 “ Thing by one single Act; and continuing himself immovable,  
 “ gives Motion to all Things, and enjoys himself in a perfect Bliss,  
 “ as knowing and contemplating himself with infinite Pleasures:  
 “ As the Supreme Intelligence, He acts always with Order, Pro-  
 “ portion, and Design; and is the Source of all, that is good, ex-  
 “ cellent, and just.” *Aristot. Metaphys. Lib. XIV. cap. 7, and 10*.

(34) *Tully* describes the *Universe*, as a Republick, of which *Jupi-  
 ter* is the Prince and common Father. “ The *Great Law* (says he)  
 “ imprinted in the Hearts of all Men, is to love the publick Good,  
 “ and regard the Members of Society as themselves: This Love of  
 “ Order is Supreme Justice, and this Justice is amiable for its own  
 “ sake: To love it only for the Advantages we may reap from it,  
 “ may be politic, but never honest: It is the highest Injustice, to  
 “ love Justice only for the sake of a Reward. In short, the Univer-  
 “ sal, Immutable, and Eternal Law of all intelligent Beings is, to

graved by the Divine Creator on the Hearts of all Men: Nor does *Seneca* (35) neglect to guard us, against mistaken Notions of the Divine Being, by informing us what He truly is: And, that the wisest of the Pagan Philosophers were unanimous in this Belief of One Supreme and necessarily existent Being, is corroborated by the Testimony of *St. Austin* (36), one of the most learned and venerable Fathers of the *Christian Church*.

We have already observed, that from *Egypt* and the oriental Nations, the *Greeks* and *Romans* received the Knowledge of One Supreme and True God, though shadowed under Figurative Names and Images: But, about the 50th *Olympiad*, the Philosophers of *Greece*, having lost much of this Traditional Learning, began to lay aside the ancient Doctrine for speculative Refinements; and the various Sentiments they entertained produced Four different *Sects* or Schools. I. *Anaximander* (who lived about 600 Years before the *Christian Era*) was the First, that attempted to oppose the Be-

“ promote the Happiness of one another, like Children of the same  
 “ Father: This Immortal Law is a Rule to all Nations; because  
 “ it has no Author, but the One only God, by whom it was formed  
 “ and promulgated.”

(35) “ The Ancients (says *Seneca*) did not think *Jove* such a  
 “ Being, as we represent him in the *Capitol* and our other Buildings;  
 “ but, by *Jove*, they meant the Guardian and Governour of the  
 “ Universe, the Master and Architect of this great Machine. All  
 “ Names belong to him. You are not in the Wrong, if you call  
 “ him *Fate*; for he is the Cause of all Causes, and every Thing de-  
 “ pends on him: If you term him *Providence*, you fall into no Mi-  
 “ stake, for his Wisdom governs the World: If you stile him *Na-  
 “ ture*, you err not; for from him all Beings derive their Origin,  
 “ and in him they live and breathe.” *Seneca*, *Quæst. Nat.*  
 Lib. II.

(36) This Father reduces the Polytheism of the Heathens to one sole Principle. “ *Jupiter* (says he) according to the Philosophers,  
 “ is the *Soul of the World*; who takes different Names, according  
 “ to the Effects he produces: In the æthereal Spaces, he is called  
 “ *Jove*; in the Air, *Juno*; in the Sea, *Neptune*; in the Earth,  
 “ *Pluto*; in Hell, *Proserpine*; in the Element of Fire, *Vulcan*; in  
 “ the Sun, *Phæbus*; in Divination, *Apollo*; in War, *Mars*; in  
 “ the Vintage, *Bacchus*; in the Harvest, *Ceres*; in the Forests,  
 “ *Diana*; and in the Sciences, *Minerva*: All the Crowd of Gods  
 “ and Goddesses are only the same *Jupiter*, whose different Powers  
 “ and Attributes are expressed by different Names.”

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lief of a Supreme Intelligence, and to account for the Structure of the Universe by a *Fortuitous Concurrence of Matter* (37): In this System he was followed and supported, by *Leucippus*, *Democritus*, *Epicurus*, *Lucretius*, and the other Masters of the *Atomic School*. II. *Pythagoras* (38), *Anaxagoras*, *Socrates*, *Plato*, *Aristotle*, the greatest Geniuses Greece ever produced, all joined to oppose this Impious Doctrine, and to re-establish the ancient Theology: By observing the Motion, Thought, and Design, which appeared in Nature, they concluded, there is a Substance distinct from Matter, since it was endued with none of these Properties. III. These Two Sects divided Greece a long Time: till, about the 120th *Olympiad*, *Pyrrho* formed a Third Party; whose Principles were to doubt every Thing, without ever determining: This *New Sect* was soon reinforced by the *Atomists*, who saw how convenient it was for their Purpose; nor (indeed) could Errors like theirs ever find a better Screen, than universal *Scepticism*: In short, they carried this so far, as to dispute the clearest and most self-evident Truths; and to treat all the Objects we see, and even Life itself, as one Series of Illusion. IV. In fine, about the 130th *Olympiad*, *Zeno* erected the *Stoic* (39) School; and endeavoured to reconcile the Atheists, or

(37) He was born at *Miletus*, and studied under *Thales*, about 550 Years before the *Christian Aera*. He first invented the *Globe*. He taught "that the Gods were mortal, but lived long; and "that Men were made of Earth and Water." See *Cicero* *Quæst. Academ.* IV. 37. and *Ramsay's Cyrus*, p. 170, and following. *Bruno*, *Vanini*, and *Spinoza*, only revived the Doctrine of this School, with the Addition of some new Improvements and Distinctions, formed to amuse weak Minds.

(38) This great Philosopher was by Birth a *Samian*; but, leaving that Island, he travelled to *Egypt*, from whence he removed to that Part of *Italy* called *Magna Græcia*; and became the Founder of the School, which bore his Name: He taught the *Metempsychôsis* or Transmigration of Souls, and was a strenuous Opposer of the *Materialists* or *Atomic Philosophers*. *Descartes*, *Malbranche*, *Poiret*, *Newton*, *Bentley*, *Clarke*, and *Cheyne*, have (in our Days) renewed the *Platonic School*, by refuting with great Force the Absurdities of *Atheism*.

(39) *Zeno*, born at *Cittus* in *Cyprus*, was the Father of the *Stoic Sect*. He taught at *Athens* with such Reputation, that the Citizens

or Disciples of *Democritus*, with the *Theists* or Followers of *Plato*: This he did by asserting, that the First Principle was indeed an *Infinite Wisdom*; but that his Essence was only a pure *Æther* or subtil Light, diffused through all Space, and enlivening all Beings.

It may not be improper, to conclude this Part with a short View of the *Rise* and *Progress* of *Idolatry*. We had Occasion in the Beginning of this Essay, to observe, that the *True Source* of this Evil lay in the *Abuse of the Ancient Symbolical Writing*. The Splendor of the *Sun* (as an ingenious Writer justly remarks) never drew the Attention of Man from his *Creator*; the Wonders or Beauties of *Nature* never corrupted the Heart, nor did Astronomy introduce the Worship of the Heavenly Host; but the Case really was this: *Necessity*, having obliged Men to form *Symbols* or figurative Representations, to remind them of certain Events, or to direct them in their annual Policy and Labours; the *Vulgar*, by admitting these *Hieroglyphic* Characters without receiving their Sense, swallowed the Poison of *Error*, and forged the Chains of *Superstition*, which were to fetter both themselves and their Posterity. But, though the Use of this Emblematical Writing struck the Eye, and, from the Practice of it in their publick Ceremonies, became daily more extensive; it was, nevertheless, subject to a manifest Inconvenience (40); namely, that, in Spite of all their Precaution, the Figures or Characters multiplied so fast, that it was easy to foresee, this Method of expressing the Sense would soon become impracticable.

presented him a golden Crown, and erected his Statue in Brass. He was 90 Years old, when he died.

Of late Years *Hobbes*, *Behmen*, and some others, have endeavoured to revive the *Stoic* System, by pretending, “that *Extension* is “the Basis of all Substance; that the *Soul* differs from the *Body*, “only as it is more refined; that the *Spirit* is but a rarified Body, “and *Body* a condensed Spirit; and that the *Supreme Infinite Being*, “though invisible, is extended by local Diffusion.”

(40) This Inconvenience is visibly seen in the *Chinese* Language; which resembles the ancient *Egyptian* with only this Difference, that its Characters are of arbitrary Institution; whereas the latter were by some Analogy of Name or Likeness connected to the Objects represented. For Instance, the *Serpent* signified *Life*, by an Analogy of Name; the Word *Heva* signifying both an *Eel* and *Life*.

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This gave Room to a masterly Genius (whose Name has unhappily been lost by Time) to correct this Evil, by representing the principal Articulations of the Voice (necessary to form Words, or the Signs of Objects) by Twenty or Twenty-four *Letters*; so as to enable Men, by a few Characters, to raise to the Thought a Variety of Objects, expressed by suitable Sounds (41). It is no Wonder, if an Invention, so simple and useful, made a quick Progress, and became substituted in the Place of the former Method, which it rendered in some Measure useless: It soon spread itself to the *Arabians*, *Hebrews*, and *Phœnicians* (42); which last People, by Means of their extensive Commerce, communicated it to the *Greek* and other *Western* Nations, who readily adopted it, as easy to learn and expeditious to practise. Thus the Symbolical Writing, being excluded from Common Use, became appropriated to the Priests and the Learned: however, it still maintained its Authority, being used at all religious Festivals, and on publick Monuments and Tombs; on which Account it assumed the Name of *Hieroglyphic* (43) or Sacred, to distinguish it from the Common Writing. This Change by degrees encreased the Difficulty of understanding the Emblematic Characters or Writing, and made the Study of them still more uncommon.

Thus the *Egyptians* lost Sight of the real Intention of the Symbols represented in their publick Assemblies: The Ceremonial of Religion still subsisted, but the Spirit of Devotion itself was fled. The *true Worship* of GOD, which consists in Gratitude and Purity of Heart, degenerated into Form and Show; and, as they grew attached to these External Representations, they forgot their Design, and insensibly lost Sight of their Creator: As they grew corrupted in their Morals, this Indifference increased; till at last Sense prevailed, and the

(41) Whoever this Benefactor to Mankind was, it is certain he lived long before *Cadmus*, since this Way of Writing was in Use before the Time of *Job* and *Moses*.

(42) *Cadmus*, who learned it in *Phœnicia*, first brought it into *Greece*.

(43) *Hieroglyphica* signifies the sacred Letters, or sacred Sculptures.

Figures they saw, they stupidly mistook for the True Objects of Adoration. It is not difficult to see the fatal Consequences of an Error of this Kind, and how fertile a Source of Idolatry and Polytheism it was likely to become; as all Kinds of Animals and Plants had a Place in this *Hieroglyphic* Writing, so, when its Intention was thus perverted, the same Animals and Plants assumed a Character of Divinity, and put in for their Share of the publick Worship.

It may be objected, that (allowing this) it will yet be difficult to account, how the Idolatry of the *Egyptians* could extend itself to the *Syrians*, much less to the *Greeks* and the other remoter Nations of *Europe*; since it is known, that the *Egyptians* travelled little, and consequently had few Opportunities of communicating their Opinions to Strangers. But, in Answer to this, it is only necessary to consider, that *Egypt* was, in the earliest Times, regarded as the Granary of the World. In barren Years this Country was the Resource of the Neighbouring Nations, particularly the *Phœnicians*, whose narrow Territory was not sufficient to produce the Support necessary for its Inhabitants; the People of *Greece* also, in Seasons of Scarcity, sought their Supplies from *Egypt*: All *Foreigners*, who resorted hither, were equally struck with Surprise, at the Polity of its Government, the Social and mild Temper of the People, the Pomp of their Religious Festivals, and the Plenty of a Country in which it never rained: The annual Overflowing of the *Nile* (the Source of this Fertility, and the Cause of which was then unknown) was so contrary to the common Course of Nature, that they thought it miraculous (44). The Natives took Care to improve Sentiments so favourable to their Interest, by ascribing these singular Advantages to the Protection of their Guardian Deities, and to their Approbation of the Worship paid them: All this gave Strangers an high Idea of the *Egyptian* Religion, and

(44) The *Egyptians* represented the *Nile* by a Figure of *Osiris*, or the Sun, with a River flowing from his Mouth. Hence *Homer* calls it Διωπεὺς Πόταμος, or the River sent from God. See *Odyss.* IV.

tempted them to transport into their own Countries the Symbols or Images of such benevolent and powerful Gods.

Thus we see it was in *Egypt* the Cup of Idolatry was mingled, which the *Phœnician* Navigation presented to the remotest Nations (45). The Names of the *Deities*, which are all borrowed from their Language, leave no Doubt of this: but then the Sense of these Words (which has not the least Relation to real Persons or Divinities, but is ever expressive of some useful Regulation or important Truth) shews plainly, that these Figures were only Shadows, designed to express and continue the true Worship of *One God*, delivered down by *Noah* and his Descendants to their Posterity. Thus it was, that the Supreme Being, on Account of the Depravity of their Manners, gave Mankind over to their own Inventions. Men forgot the Heavenly Light, to wander in the Mists of Darkness and blind Superstition; or, in other Words, (as the Prophet *Isaiah* finely expresses it) *They forsook the Fountain of living Waters, to hew out to themselves broken Cisterns that could hold no Water.*

The greatest Part of Mankind were now involved in the grossest Superstition; which was by some Nations carried to such a Length, as to lead them to think of pleasing their Gods by Sacrificing their best and most laudable Affections: For when it was once believed, that Grace and Nature were opposite, or (in other Words) that their Deity took Delight in the Torture of his Creatures, they endeavoured to sooth this malevolent Disposition by human Victims. Thus the *Carthaginians*, the *Gauls*, the *Allemands*, &c. were contented with the Cruelty of sacrificing Prisoners or Strangers; while others, as the *Amorites* and *Moabites*, by a double Effort, thought to recommend themselves by conquering not only Humanity, but natural Affection; and therefore, to please their God, most barbarously murdered their Children.

(45) The *Egyptian* Tongue (no Doubt) differed from the *Phœnician*, or that spoken in the Land of *Canaan*, though the Grounds of both Languages were the same; so that they probably differed no more, than the *Spanish*, *French*, and *Italian*, which are all derived from the *Latin*. See a Proof of this in the Article of *Mercury*, under the Note *Anubis*.

(46) See frequent Instances of this in the History, particularly at the Articles of *Pallas*, *Bacchus*, *Ceres*, and *Venus*.

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OF THE

MYTHOLOGY of the HEATHENS.

HAVING explained the *Theology* of the Heathens, from the Opinions of their most ancient Philosophers and Poets; and accompanied that Explanation, with an Account of the Rise and Progress of Idolatry, we shall next give some Account of their *Mythology*, by an Explanation of the fabulous History of their Deities; a Subject, upon which we have already touched in the History of the Deities themselves. We shall now enter, into the Nature of the *Pagan Fables*, their *Religious Sentiments*, and the Manner of their *Worship*: Here we shall find Truth, blended with Error, and obscured by Fiction, which has wrapt in Clouds the most important Doctrines; such, as the *Creation* of the World, the *Fall* of Man, the Destruction of the Human Race by an *Universal Deluge*, the Change produced in Nature by that great Event, the Origin of *Natural* and *Moral Evil*, and the final Restitution of all Things to their primitive *Glory* and Splendor. We shall afterwards enter, into their Moral as well as their Religious Sentiments, the Nature of their Worship, and the Manner in which it was performed.

Notwithstanding the great Corruption which had crept into the Worship of all Nations, the Men of Learning and Reflection generally maintained honourable Notions of the *Deity*, and the most just and rational Ideas of the Obligations of moral *Virtue*: *Philosophers* frequently arose; and by their Instructions dispersed the Clouds of *Darkness*, if not from the Minds of the Poor and



and Vulgar, at least from those who had Leisure and Opportunity to attend their Lectures or to read their Works: By these, *Morality* was made, a Science, and Ethics became the most valuable Branch of Philosophy. As the *Greeks* and *Romans* had received their Divinities from *Egypt*; and, by mistaking the Manners Customs and Language of that Nation, had made Gods of the common Symbols, which They employed to teach the People to honour *One God* the Author of all Good, to live in Peace, to observe the Times and Seasons for the Performance of the common Occurrences of Life, and to expect a better State to come: so their Religion became obscured by Fables and a Variety of Fictions; which, while the Vulgar understood them in a literal Sense, their Sages endeavoured to explain and reduce to ingenious Allegories; thereby to render the Heathen Worship consistent with all the natural Notions of a Supreme Deity, the wise Governour of the World; and, by accounting for the Introduction of Moral Evil, to vindicate the Rules of his Providence, and *justify the Ways of GOD to MAN*.

*Fables* are indeed a very ancient Method, of conveying Truth; and are therefore to be considered, as Veils of so fine a Texture, as not wholly to conceal the Beauties which lie beneath them. The *Egyptian* Philosophers (says (1) *Origen*) have sublime Notions of the Divine Nature; which they keep secret, and never discover to the People, but under the Veil of Fables and Allegories: All the *Eastern* Nations, the *Persians*, the *Indians*, the *Syrians*, conceal secret Mysteries under their Religious Fables. The Wise Men of all Nations (2) see into the true Sense and Meaning of them; whilst the Vulgar go no farther than the exterior Symbol, and see only the Bark that covers them."

(1) *Origen* contra Celsum, Lib. 1. p. 11.

(2) "Those, who are acquainted with these Mysteries, (says *Isocrates*) insure to themselves very pleasing Hopes against the Hour of Death, and which extend to a whole Eternity." "These Mysteries (says *Epicetus*) were established by the Ancients, to regulate the Lives of Men, and to banish Disorders from the World."

This was frequently the Case, when foreign and distant Nations adopted, what they but imperfectly understood ; Customs became the Subject of Opinions, and mere Allegories Objects of Faith : Thus, could any Thing give a more lively Idea, of the State of Retribution, and the Rewards or Punishments which follow upon a Life of Virtue or Vice, than the Ceremonies with which the *Egyptians* buried their Dead ? The *Greeks* and *Romans* being struck with Ideas which were so strongly conveyed, took the Type for the Reality. The *Boat*, which was to convey the Body to the Place of Burial, with the *Egyptians*, was an Emblem of Death, and was called *Tranquillity*, because it carried over none but the Just ; but by the *Greeks* and *Romans* was represented as a Boat to carry Souls : *Cerberus*, an Hieroglyphick carved out of Wood or Stone to express the Lamentations bestowed on the Virtuous, became an animated Monster ; and the *Lake* of *Acherusia* became a visionary River of *Tartarus*, and was called *Acheron* : The *Judges*, who decided the Merit of the Deceased, were represented as consigning the Spirit to final Happiness or Misery ; and the flowery *Field*, where the Righteous alone were buried, was made that Place of Joy, of which the *Elizout* of the *Egyptians* was only designed as a faint Representation (3). Yet, notwithstanding the *Fables* into which these Mysteries were turned, this very important Truth was still conveyed ; that ‘ there will be a *State of Judgment*, in which the *Virtuous* will be rewarded, and the *Vicious* punished, according to their Deserts.’ The very *Prayer*, or Form of Absolution, which was given by the *Egyptian* Priests to the Relations of the Deceased, contained a useful Lesson to the Living ; as it exhibited a concise System of those Morals, which were to entitle them to the Divine Favour, and to a decent Burial in the Plains on the Confines of the *Lake Acherusia*. This *Prayer* was preserved by *Porphyry*, who copied it from *Euphantes*, whose Works are now lost ; and is as follows : “ O *Sun*, thou First Divinity ! And ye Celestial Gods, who gave Life to Man ! Vouchsafe, to receive Me this Day into your holy

(3) See *Abbe Le Pluche*, Vol. I. p. 71.

“ Tabernacles !

“ Tabernacles ! I have endeavoured, to the best of my  
“ Power, to render my Life agreeable to you ; I have  
“ behaved with the highest Veneration towards the  
“ Gods, with whom I was acquainted in my Infancy ;  
“ I have never failed in my Duty to those who brought  
“ me into Being, nor in natural Affection to the Womb  
“ that bore me : My Hands are pure from my Neigh-  
“ bour's Blood ; I have maintained an inviolable Regard  
“ to Truth and Fidelity ; and may I not appeal to the  
“ Silence of Mankind, who have nothing to lay to my  
“ Charge, as a sure and certain Testimony of my In-  
“ tegrity ? If, however, any personal and secret Fault  
“ have escaped me, if I have offended in Eating or in  
“ Drinking, let these Entrails bear all the Blame ! ” Here  
the Entrails of the Deceased were produced by the Re-  
lations, and immediately thrown into the Lake.

But however useful these Ceremonies might be, as practised amongst the *Egyptians* ; yet, being considered as Realities by the *Greeks*, and rendered more ridiculous by the Absurdity of their Fables, it is no Wonder that they lost their Efficacy, and became (as *Juvenal* informs us) disbelieved even by their Children. But it is not at all strange, that this should be the Case with the *Greeks* ; when the *Egyptians* themselves were fallen into Idolatry, and those simple Emblems, once so well known to this People, were become the Medium of their Prayers and Adorations : Every Thing had an Air of Mystery ; and these Mysteries were understood by none but the Priests, or those to whom they were pleased to explain them, which was always done under the Seal of Secrecy : The Vulgar were suffered to continue in their Errors ; since it might have been dangerous, even for their Priests, to attempt to open their Eyes, and to reduce their Worship to the Simplicity of the ancient Practice.

But here I cannot help observing, that notwithstanding all that has been said to the contrary, there is far from being sufficient Reason for our believing, that they were so lost to Reason and common Sense, as to pay Adoration to the Ox, the Goat, the Crocodile, or the Produce of their Gardens. The Passages, brought  
from

from *Scripture* to prove it, are far from being satisfactory, since they are capable of a very different Interpretation. Would the Children of *Israel*, while in the Wilderness, have hankered after the Onions of *Egypt*, if they had been there an Object of Worship? It is as absurd to suppose it, as to imagine, that the *Egyptians* could be guilty of so senseless a Kind of Adoration: The Character, given of this People in Holy Writ, seems strongly to contradict it; for it is mentioned to the Praise of *Moses*, that he was learned in all the *Wisdom of the Egyptians*. They were indeed universally allowed to be the *Wiseest Nation on Earth*; which they could not have been, were they so stupid, as to worship Beasts, Birds, Fishes, Reptiles, Insects, and Plants: However, their having these on their Symbols (added to their dressing up a Ram with Flowers and having a Festival on the Sun's Entrance into *Aries*, and the same Ceremony of dressing up a Bull at his entering *Taurus*, and so of the other Signs) might give Room to Strangers to entertain this Opinion; especially as these might be practised after the original Meaning was forgotten. But who, that has ever seen a Company of young Men and Women in the Country of *England*, dancing round a Maypole adorned with green Boughs and Garlands, could be so absurd as to imagine, that this Diversion was performed in Honour of the Goddess *Flora*? The Absurdity of the Supposition is not less in the former Case, than in the latter; since the Beast, dressed up in Honour of the Sign into which the Sun was supposed to enter, was not regarded as an Object of Worship; though the Sun or the Stars might be adored as the Emblems, or as the Residence of the Deity.

Nothing has ever contributed more to disguise the Truth, and to corrupt the Worship of the *Greeks* and *Romans*, than the Multitude of *Fictions* introduced by their Poëts: It is this has principally occasioned that Jumble of Images, that Indecorum in Characters, and that Absurdity in their Fictions, which are justly condemned by their wisest Philosophers. It is the Province of *Poëtry*, to change the Face of Nature, to give Life and Activity to Inanimate Beings, Substance and  
Form



Form to Thought, to deify the Passions, and to create a World of its own: The Poët is not bound by the same Laws, as other Men; he has a Power, which enables him to create and destroy at Pleasure; and with the same Ease he forms Gods (4), Heroes, Men, and Monsters: He makes quick Transitions, from Reality to Fiction, from Fiction to Reality; and, from those Gods which he believes, to those of his own creating; and from hence arises a principal Source of that Confusion, which has given such different Interpretations to, and which renders it so difficult to explain, the *Ancient Mythology*. The *Greek* and *Roman* Poëts have carried this License to the most extravagant Length, as they have almost always preferred the Marvellous, the Gaudy, and the Sparkling, to the Simplicity of naked Truth. If a Princess died of Grief, for the Loss of her Husband or her Child, she was changed into a Rock or Fountain: Instead of saying that *Cephalus* rose with the Sun, *Aurora* must be in Love with the Youth and force him abroad; and to represent the long Life of *Ioläus*, the Companion of *Hercules*, the Goddess of Health must renew his Age. Instead of saying, that their imaginary *Endymion* studied the Course of the Moon on the Mountains of *Caria*; they tell us, that he had there an Interview with *Diana*, and that her staying with her Gallant was the Cause of Eclipses: But, as these Amours could not last for ever, they were obliged to invent a new Fable, to account for them another Way; and therefore they feigned, that some (5) Sorcerers of *Thessaly* by her Enchantments

(4) The ancient *Heroes* were supposed to be a middle Kind of Beings, which partook both of the Nature of Gods and Men.

(5) This Fable is said to take its Rise from the following Circumstance: *Aglaonice*, a *Thessalian*, being acquainted with the Cause and Time of Eclipses, gave out, upon their Approach, that she was going by her Enchantments to draw down the Moon to the Earth; at the same Time directing the *Thessalian* Women to join with her in making a hideous Noise, to cause her to re-ascend. Taking the Hint from this, they no sooner perceived the Beginning of an Eclipse, than they made a clattering Noise with Pans and Kettles and such like Instruments, to prevent her hearing the Incantations of the *Thessalian* Sorcerers. It is still believed, by many of the  
Chinese

chantments drew down the Moon to the Earth. To account for the perpetual Verdure of the Laurel, they talked of the Amours of *Apollo* and (6) *Daphne*; and to express the Agility and Swiftneſs of *Periclymenus*, they affirmed, that he was able to aſſume all Shapes, and at laſt turned himſelf into an Eagle. *Amphion* by his Oratory prevailed on a barbarous People to build a City, and to dwell in Society; he is therefore ſaid, to have raiſed up the Walls of *Thebes* by the Sound of his Lyre: For the like Reaſons *Orpheus* is ſaid to have charmed Lions and Tigers, and to have moved Rocks and Trees, by his Harmony; becauſe nothing could withſtand his Perſuaſion, or reſiſt the Force of his Eloquence. Who would imagine, that by the Wings of *Dædalus* and *Icarus*, was ſignified a Ship under Sail? That all the Changes of *Achelous* were only frequent Inundations; or that, by the Combat of *Hercules* with the God of that River, was only meant a Bank, that was raiſed to prevent its Overflowing? That *Hercules* encountering the *Hydra* of *Lerna*, ſignified no more than a Man's draining a marſhy Country; or, that *Hercules*, ſeparating with his Hands the two Mountains *Calpe* and *Abyla*, when the Ocean ruſhed in with Violence and found a Paſſage into the Mediterranean, meant no more (perhaps) than, that in the Time of one *Hercules*, by the Aſſiſtance of an Earthquake, the Ocean broke a Neck of Land and formed the Straits of *Gibraltar*? Or that the Fable of *Pafiphaë*, contains nothing but an Intrigue of the Queen of *Crete* with a Captain named *Taurus*? Who could believe, that *Scylla* and *Charybdis*, thoſe dreadful Monſters that devoured all Paſſengers, were only Two dangerous Rocks near the Iſland of *Sicily*, rendered famous by their being frequently fatal to Mariners? That the frightful Monſter, which ravaged the Plains of *Troy*, was the Inundations of the Sea; or that

*Chineſe* and *Indians*, that Eclipſes are occaſioned by a Dragon who attempts to ſwallow up the Moon; and on this Account ſome make the moſt hideous Noiſe to make him let go his Hold, while others plunge into the Water up to the Chin, to beſeech him not to devour him entirely.

(6) The Laurel was by the *Greeks* called *Daphne*.

*Hefione's*

*Hestone's* being exposed to this Monster, meant no more, than that She was to be given to Him, who put a Stop to these Inundations?

If we would distinguish Truth from Fiction, (says the *Abbe Banier*) whenever a Poët brings a *God* upon the Stage, he ought to be set aside. What *Homer* and *Virgil* ascribe to *Minerva*, is to be attributed to *Prudence* and good Conduct: it is no longer the Exhalations that produce Thunder, but *Jupiter* armed to affright Mortals: if a Mariner perceives a rising Storm, it is angry *Neptune* swelling the Waves: *Echo* ceases to be a mere Sound, and becomes a Nymph bewailing the Loss of her *Narcissus*. Thus by the *Cloud*, with which *Minerva* concealed *Ulysses*, is meant the Darkness of the Night, which suffered him to enter the Town of the *Phæacians* without being discovered; and when *Priam* is conducted by *Mercury* into the Tent of *Achilles*, we are only to understand, that he set out in the Dark to obtain *Hector's* Body, with a Present to appease the Hero's Anger. If the Delights of the Country of the *Lotophagi* detain the Companions of *Ulysses*, we are told by *Homer*, that the Fruits of that Island made those who tasted them lose all Remembrance of their Families or their native Country. This is an ingenious Fiction, intended to convey this important Truth; that 'the Love of Pleasure debauches the Mind, and banishes from the Heart every laudable Affection.' If these Adventurers loiter at the Court of *Circe*, and abandon themselves to Riot and Debauchery; this pretended Sorceress, with great Elegance and Strength of Expression, is said to turn them into Swine. Thus the Poët elegantly conveys this moral Sentiment, that 'as the principal Distinction between a Brute and a reasonable Creature consists in a Power to exercise his Reason, when this is lost he is rather a Brute than a Man;' and therefore, instead of simply saying, that the Desires and Affections are become brutal, he mentions the Body as assuming that Form, which best suits with the Disposition of the Mind. The Narration would be thought too simple and unadorned, were he to have said, that *Ulysses* was exposed to several Storms; he must have *Neptune's* Resentment,  
who

who takes this Method of Revenging the Death of his Son *Polyphemus*. What an Apparatus of Fiction is introduced, before *Achilles* can be killed! His Armour is made by *Vulcan*; his Mother, to render him Invulnerable, had dipped him in the River *Styx*; *Minerva* assumes the Form of *Deiphobus*, that *Hector* may be deceived by imagining he had the Assistance of his Brother: *Jupiter* takes the Scales, weighs the Destinies of the Two Heroes; and, seeing *Hector*'s sink, abandons him to his Fate, and then *Achilles* takes away his Life. *Homer*, instead of informing us, that after the Bloody Battle fought on the Banks of the *Xanthus*, that River being choaked up with dead Bodies overflowed the Plain; till having taken them out of the Water, they kindled a Funeral Pile, and consumed them to Ashes: Instead of this, what a Variety of Machinery is employed! The River, feeling himself oppressed, utters his Complaints to *Achilles*; but, receiving no Satisfaction, swells against him, and pursues him with such Rapidity, that he would certainly have been drowned, if *Neptune* and *Minerva* had not been commissioned by *Jupiter* to moderate his Wrath, by promising him a speedy Satisfaction. When this great Poët would let us know, that after the Retreat of the *Greeks* an Inundation from the Sea destroyed the famous Wall they had built during the Siege of *Troy*, to protect them from the Enemy; he says, that *Neptune*, being enraged at the *Greeks*, begs of *Jupiter* to suffer him to beat it down with his Trident; and, having prevailed on *Apollo* to give him his Assistance, they labour in Concert to perform the arduous Task. So, when *Turnus* caused the Fleet of *Aeneas* to be set on Fire, *Virgil* introduces *Cybele*, who instantly transforms the Vessels into Nymphs. If the Poët (says *Lactantius*) found it for his Interest to flatter or console a Prince for the Loss of his Son, it was but giving him a Place amongst the Stars. Shepherds were all Satyrs or Fauns; Shepherdesses, Nymphs or Naiads; Ships, flying Horses; Men on Horseback, Centaurs; every lewd Woman was a Syren or a Harpy; Oranges were Apples of Gold; and Arrows and Darts, Lightning and Bolts of Thunder.



der. The *Rivers* and *Fountains* had their tutelary Deities, and sometimes were represented as being Deities themselves; the uniting their Streams was called Marriage, and Brooks and Canals were stiled their Children: If they would speak of the *Rainbow*, that too must be a Goddess dress'd in the richest Colours; and as they were at a Loss, how to account for the Production of this Phænomenon, it was called the Daughter of *Taumas*, a poetical Personage, whose Name signifies *Wonderful*.

Sometimes a Concern for the Honour of the *Ladies* became the Source of Fables. If a Princess proved too frail, to withstand the Attempts of her Lover; her Flatterer, to screen her Reputation, immediately called in the Assistance of some enamoured God: this was easily believed by the ignorant Vulgar; for they could suppose none, but a Divine Person, could presume to attempt one of Her Rank, or could be able to thaw the Coldness of the insensible Fair: Thus her Reputation was unsullied; instead of becoming infamous, she was highly honoured, and the Husband himself, instead of being offended, partook of her Glory. A great Number of Fables were derived from this Source: Nor is the Story of *Rhea Sylvia* (7), the Mother of *Remus* and *Romulus*; nor that of *Paulina* (8), the only Instance to be found in History, of the Credulity of Husbands and Parents. From this Source, and the Lewdness or Corruption of the Priests, were doubtless derived many of

(7) Her Uncle *Amulius* having found Means to get into her Apartment, her Father *Numitor* spread a Report, that the Twins, of which she was delivered, proceeded from the Embraces of the God of War. Dion de Halic. Ant. Rom. Lib. I. Tit. Liv. Lib. I.

(8) A young Roman Knight, called *Mundus*, having fallen in Love with *Paulina*, and finding all his Endeavours to conquer her Virtue prove fruitless, corrupted the Priests of *Anubis*; who persuaded her to believe, that the God was struck with her Beauty; on which she was that very Night led by her Husband to the Temple. A few Days after, *Mundus* (whom she happened accidentally to meet) let her into the Secret; *Paulina*, enraged and filled with Indignation, carried her Complaint before *Tiberius*; who ordered the Statue of *Anubis* to be thrown into the *Tiber*, his Priests to be burnt alive and *Mundus* to be sent into Exile.

the Fables relating to the Amours of the Gods. At other Times the strangest Transformations sprang only from a Similitude of Names, and consisted in a Play of Words: thus *Cygnus* was transformed into a Swan; *Picus*, into a Wood-pecker; *Hierase*, into a Spar-Hawk; the *Cercopes*, into Monkeys; and *Alopi*s, into a Fox. Thus the ancient Poëts gave Rise to innumerable Errors; and indeed the Painters and Statuaries have employed all their Skill, to confirm and strengthen the Delusion.

The Poëts have spread an Air of Fiction over serious Histories, disguised and altered Facts (9), and rendered the divinest Truths fabulous: This in nothing appears more evident, than in the Account they have left us of the Origin of the World; which seems partly composed of Traditions handed down from the Sons of *Noah*, partly of the Fictions and Ornaments introduced by the Poëts, and partly from their endeavouring to reconcile confused and imperfect Traditions with popular Opinions and the Corruptions introduced into religious Worship. This, it is proper for us, particularly to examine; as it is an Enquiry absolutely necessary, to explain many of the *Pagan* Fables, and to give us just Ideas of their Religious Sentiments, which will be found much plainer expressed by their Philosophers than their Poëts.

The ancient Opinion, that the World was formed from that *Chaos* (or confused Concourse of Matter) which *Hesiod* calls the Father of the Gods, probably had its

(9) The *Abbe Banier*, from whom we have borrowed many of these Remarks, says, "That *Homer*, of a faithless Prostitute, has made his chaste *Penelope*; and *Virgil*, of a Traitor to his Country, has given us the pious *Hero*; of a Renegado, who lost his Life in a Battle against *Mezentius*, he has made a Conquerour and a Demi-God: The same Poet has not even scrupled to reflect Dishonour on *Dido*, a Princess of strict Virtue; and, divesting her of the Reputation she had acquired for Chastity and Courage, has represented her as indulging an infamous Passion, and a Cowardice capable of Despair. Almost all of them have conspired, to make *Tantalus* pass for a Miser; and have set him in the Front of the Avaricious, in the Center of Hell; where he is represented, as suffering a Punishment proportionable to his Guilt: Thus have they treated a Man, who (according to *Pindar*) was a religious and a generous Prince." *Banier*, vol. I. Book I. ch. 4.

Rise

Rise from a literal Interpretation of the Beginning of that sublime Description, which *Moses* gives us of the *Creation* (10); where, before the Formation of any Part of the Universe, it is said, *The Earth was without Form, and void; and Darknes was upon the Face of the Deep*; as the latter Part of the Verse, where the Spirit of God is represented as *moving or hovering over the Waters*, might give the *Egyptians*, the *Phœnicians*, the *Chaldeans*, the *Persians*, and the *Indians*, the Idea they mean to express, when they talk of the *Egg* of the World. But it was not sufficient for *Hesiod* to make a God of *Chaos*, to describe the Order which sprang from this *Confusion*: *Chaos* must have an Offspring; and therefore, instead of saying (like *Moses*) that *Darknes was upon the Face of the Deep*, he says *Chaos* brought forth *Gloominess* and *Night*; and, to continue the Genealogy, instead of saying (with the inspired Writer) *God divided the Light from the Darknes*, he expresses something like the same Idea, by adding, that from *Night* sprang *Air* and *Day*. *Moses* says, that *God ordered the dry Land to appear, and created the Firmament which he called Heaven*: *Hesiod* says, that the Earth begat *Heaven*, the high Mountains, and the *Caves*; and then he informs us of the Origin of the *Ocean*, who was the Father of *Springs* and *Rivers*; and of the Birth of the *Sun* and *Moon*, and several other Gods of the like Kind.

It is very evident, that this whole Account is nothing more, than an Allegorical History of the Formation of all Things, in which the various Parts of Nature are personated; but the Hand of the great Architect is wanting. *Ovid* treats this Subject in a more intelligible Manner, and with great Beauty introduces the Creator (whom he calls *God* or *Nature*) forming the various Parts with the utmost Regularity and Order. But in nothing does he come so near to *Moses*, as in the Account he gives of the Formation of Man; which, as well as *Moses*, he makes the last Work of the Creation, and introduces *Prometheus* (or Council) forming him of Clay (11). From this Introduction there can

(10) Gen. i. 2.

(11) *Ovid*, Lib. I.

be no Doubt, but that *Ovid* understood the Story of *Prometheus* in the Literal Sense: And, as to the Circumstance which he omits, of his taking Fire from Heaven to animate the lumpish Form, what is this (says a Modern Author) but *God's breathing into his Nostrils the Breath of Life?*

Father *Liffiteau* (12) gives us an Account of a very whimsical Opinion, maintained by the *Iroquois*, one of the most considerable of all the Savage Nations. They believe, ' that in the Beginning there were *Six Men* (13): ' but, as yet there being no Earth, these Men were ' carried about in the Air at the Mercy of the Winds. ' As they had no Women, they foresaw, their Race must ' soon come to an End: at last they learned, that there ' was One in Heaven; on which it was agreed, that ' one, whom they fixed upon, should go and fetch her ' from thence: the Attempt was dangerous, but it was ' accomplished by the Assistance of the Birds; who wafted him thither on their Wings. Upon his Arrival, he ' waited for the Woman's coming out to draw Water; ' and, as soon as she appeared, he seduced her by offering her a Present: The Lord of Heaven, knowing ' what had passed, banished this *Woman*; and a *Tortoise* received her on its Back: when the Otter and the ' Fishes, drawing up Mud from the Bottom of the ' Water, formed of the Body of the *Tortoise*, a small ' *Island*, and this increasing by Degrees was the Original ' of the Earth. The Woman had at first Two Sons; ' one of whom, arming himself with offensive Weapons, ' slew his Brother; and after this she had several Children, from whom sprang the rest of Mankind.' Wild and extravagant as this Tradition is, yet it seems at least to be founded on a Remnant of the Primitive History of the World; the Banishment of *Eve* from the terrestrial Paradise, and the Murder of *Abel* by *Cain* his Brother: Thus they altered the Tradition, though Part of it was still retained.

Here it cannot be improper, to mention a Fable,

(12) *Manners of the Savages*, Vol. I.

(13) The People of *Peru* and *Brazil* agree upon the same Number.  
which



which *Plato* puts into the Mouth of *Aristophanes* (14).  
 “ The Gods (says he) formed *Man* at first of a Round  
 “ Figure; with *Two Bodies, Two Faces, Four Legs,*  
 “ *Four Feet, and both Sexes.* These Men were of such  
 “ extraordinary Strength, that they resolved to make  
 “ War upon the Gods; *Jupiter*, incensed at this En-  
 “ terprize, would have destroyed them, as he had the  
 “ *Giants*; but seeing, that by this Means he must have  
 “ destroyed the whole Human Race, he contented  
 “ himself with dividing them asunder; and at the same  
 “ Time ordered *Apollo*, to stretch over the Breast and  
 “ other Parts of the Body, the Skin, as it is at present;  
 “ These Two Parts of One Body, thus disjoined, want  
 “ to be reunited; and this is the *Origin of Love.*” *Ovid*  
 mentions only the Formation of *Man*, without taking  
 the least Notice of *Eve*, in which he evidently copies  
 the Account given us by *Moses*, who omits mentioning  
 this in his General History of the *Creation*: And the  
 Hint of this Fable was probably taken from this Cir-  
 cumstance, where the Scripture says (15) *God created*  
*Man*, and then adds, *Male and Female created he them*;  
 and the Circumstance of their being cut asunder, the  
 closing up the Flesh, and the Reason given for conjugal  
 Love, from *Eve*’s being made of a Rib taken out of  
*Adam*’s Side, and his saying upon this, *She is Bone of my*  
*Bone, and Flesh of my Flesh; therefore shall a Man leave*  
*his Father and Mother and cleave unto his Wife* (16).

Hence it seems probable at least, ‘ that the Writings  
 ‘ of *Moses* were not unknown to the *Greeks*;’ which  
 makes it the more likely, that these Writings or a more  
 ancient Tradition gave Rise to the different Representa-  
 tions the *Pagans* have given us, of an *Original State of*  
*Innocence*; which was an Object of Faith amongst all  
 civilized Nations. This has been painted in the most  
 beautiful Colours by the Heathen Poëts, under the Di-  
 stinction of the *Golden Age* or the Reign of *Saturn*: This  
 was the Pre-existent State of *Pythagoras*, and of all the  
 Eastern Nations; from whence it is easy to see, that

(14) *Plato* in his Banquet.

(15) *Gen.* i. 27.

(16) *Gen.* ii. 21, 22, 23, 24.

the *Abbe Banier* must be greatly mistaken; when he says (17), ‘ that the *Golden Age* had only a Relation to the ancient Inhabitants of *Latium* after the Arrival of *Janus*, who (according to him) softened the Ferocity of their Manners, gave them Laws, and brought them to live together in Cities and Villages,—*Plato*, speaking of the *Creator of the World*, says (18) “ This Architect had a *Model*, by which he produced every Thing; and this Model is *Himself*. The World was perfect in its Constitution, perfect in the various Parts which compose it; and was subject, neither to Diseases, nor to the Decay of Age: GOD was then the Prince, the common Parent of all; he governed the World by Himself, as he governs it now by Inferiour Deities: Rage and Cruelty did not then prevail upon Earth, War and Sedition were entirely unknown; GOD himself took Care of the Sustenance of Mankind, and was their Guardian and Shepherd: there were no Magistrates, no Civil Polity, as now. In those Happy Days, Men sprang from the Bosom of the Earth, which produced them of itself, as it produces Flowers and Trees: the Fertile Fields yielded Corn and Fruit, without the Labour of Tillage: Mankind, being troubled with no Inclemency of the Seasons, had no need of Raiment to cover their Bodies; they took their Rest on Beds of ever-verdant Turf (19); every Thing was beautiful, harmonious, and transparent; Fruits of an exquisite Taste grew spontaneously; and the Ground was watered with Rivers of Nectar: There they breathed the Light, as we breathe the Air; and drank Waters, which were purer than the Air itself.” These were the Sentiments, not only of the *Greeks* and *Romans*, but of all the (20) *East*. The ancient *Chinese* Authors distinguished

(17) *Banier* Vol. II. p. 271.

(18) *Plato* in *Timæus*, p. 1047.

(19) *Plato* in *Timæus*, p. 537, 538.

(20) The *Bramins* of *India* teach, that “ *Souls* were originally created in a State of Purity; but having sinned, were thrown down into the Bodies of Men or of Beasts, according to their respective

tinguish the *Two States of Man* before and after the *Fall*, by the Two Heavens: Describing the First; “All Things (say they) were then in an Happy State; every Thing was Beautiful, every Thing was Good, all Beings were Perfect in their Kind. In this Happy Age, Heaven and Earth employed all their Virtues jointly, to embellish Nature; There was no Jarring in the Elements, no Inclemency in the Air; all Things grew without Labour; an universal Fertility reigned every where: The Active and Passive Virtues conspired together without any Effort or Opposition, to produce and perfect the Universe.” And again, “Whilst the *First State of Heaven* lasted, a pure Pleasure and perfect Tranquillity reigned over all Nature. There were neither Labour, nor Pain, nor Sorrow, nor Guilt (21).”

But, as the Heathens could not believe it consistent with the Goodness of a wise and infinitely benevolent Being, to create a World in the disordered State, in which this Earth is at present; so nothing perplexed them more, than the Difficulty of accounting for the Introduction of *Natural and Moral Evil*. The Story of *Pandora* and her Box, though it seem to have some Relation to that of *Eve* (as she was created by the same *Prometheus*, was the First Woman, and the First who introduced Misery and Death into the World) yet could not give Satisfaction to any reasonable Mind. *Hesiod* had given it too much the Air of a Fiction; and indeed it seems only a fine Allegory, to shew the Consequences of Disobedience in Things, to Appearance the most Indifferent; that from hence spring innumerable Evils, while Hope, which only can alleviate them, stays behind and is our only Remedy. This doubtless was the Light, in which this Fable was considered by Men of Sense and Understanding: It could give no Satisfaction, to the penetrating Genius of the Philosophers; and

“specific Demerits; so that the Body, where the Soul resides, is a Sort of Dungeon or Prison.” Vide *A. Rogers*, on the Religion of the *Bramins*.

(21) *Dubald's Hist. of China*, in his Abstract of the *Chinese Classics*.

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therefore

therefore *Pythagoras* adopted the Notion of Transmigration, and of a pre-existent State, which he learned from the *Egyptians*; Opinions, which *Plato* sometimes seems firmly to believe, and at others mentions only as an ingenious Allegory: However, with these Sentiments, each of these great Men attacked the Opinions of such, as (on account of the Introduction of *Evil*) denied a *Providence*; by proving, that the Disorder of the World, and the Misery and Death to which Man is subject, are only Consequences Men have brought upon themselves by their Crimes. “ Our Alienation from GOD (says *Pythagoras*; and the Loss of the *Wings* which used to raise us up to Heavenly Things, have thrown us down into the Region of *Death*, which is over-run with all Manner of Evils; so the Stripping ourselves of Earthly Affections, and the Revival of our Virtues, make our *Wings* grow again, and raise us up to the Mansions of Life, where True *Good* is to be found without any Mixture of *Evil*.” This is more fully explained by *Plato*, who says, “ That the ethereal Earth, the ancient Abode of Souls, is placed amongst the Stars, in the pure Regions of Heaven: but that, as in the Sea every Thing is altered and disfigured by the Salts which abound in it; so, in our present Earth, every Thing is deformed, corrupted, and in a ruinous Condition, if compared with the primitive Earth (22).” In other Places he endeavours to account for this imaginary Change in the Residence of Man; he represents the Universe, as filled with innumerable Worlds inhabited by free Spirits, qualified to enjoy the double Felicity, of contemplating the Divine Presence, and of admiring him in his Works. But, as the Sight of the *Supreme Good* must necessarily engage all the Love of his Creatures, and the Will could never offend while the Soul had an immediate View of the Divine Essence; he supposes, ‘ that at some certain Intervals these Souls quitted the Divine Presence, to survey the Beauties of Nature, and to feed on the more proper Food of finite Beings; and that it then became possible for them to adhere to these, and to suffer them-



selves to be alienated from the Love of the Supreme : when they were thrown into some Planet fitted for their Reception, there to expiate their Guilt in human Bodies, till they were cured and recovered to Virtue by their Sufferings ; that Souls less degraded than others dwell in the Bodies of Philosophers, and the most despicable of all animate the Bodies of Tyrants ; and that after Death they will be more or less happy, according as they have in this Life loved Virtue or Vice.' Though these Sentiments be not conformable, to the *Mosaic* Account of the *Fall* ; yet they are nevertheless very Sublime, and have a natural Tendency to promote that Love of God, that Resignation to the *Divine Will*, and that Rectitude of Life, which are so strongly inculcated in the *Old* and *New Testament*. In several Things, however, both *Moses* and the Heathen Philosophers agree : they equally assert, ' That Man was created in a State of Innocence, and consequently in a State of Happiness ; but that, debasing his Nature and alienating himself from God, he became guilty, subject to Pain, Diseases, and Death, and to all those Afflictions, which are necessary to awaken his Mind and to call him to his Duty : That we are Strangers here ; that This is a State of *Trial* ; and that it is as much our Interest, as our Duty, to fit ourselves, by a Course of Virtue and Piety, for a nobler and more exalted State of Existence.' The (23) *Egyptians* and (24) *Persians* had other Schemes, wherein the same important Truths were conveyed ; though, according to the Genius of

(23) The *Egyptians* derive the Source of Natural and Moral Evil, from a wicked Spirit, whom they call *Typhon*.

(24) The *Persians* deduce the Origin of all the Disorder and Wickedness in the World from Evil Spirits, the chief of whom they call *Abrim* or *Arimanius*. ' Light [say they] can produce nothing but Light, and can never be the Origin of Evil : It produced several Beings, all of them spiritual, luminous, and powerful ; but *Arimanius* their Chief had an evil Thought, contrary to the Light : He doubted, and by that doubting became dark ; and from hence proceeded whatever is contrary to the Light.'—They also tell us, that there will come a Time, when *Arimanius* shall be compleatly destroyed ; when the Earth will change its Form, and when all Mankind shall enjoy the same Life, Language, and Government. See Dr. *Hyde's* ancient Religion of the *Persians*.

those Countries, they were wrapped up in Allegories. *Plutarch* has given us his Sentiments on the same Subject, and they are too just and rational to be omitted. "The *World* at its Birth (says he) received from its Creator all that is *Good*: Whatever it has at present, that can be called wicked or unhappy, is an Indisposition foreign to its Nature. *God* cannot be the Cause of *Evil*, because he is sovereignly Good: *Matter* cannot be the Cause of *Evil*, because it has no *Active Force*; but *Evil* comes from a Third Principle, neither so perfect as *God*, nor so imperfect as *Matter* (25)".

The *Indian* and *Chinese* Authors are still more explicit in their Account of the Fall of Man, than the Philosophers we have mentioned; and speak of this great Event in such Terms, as must raise the Admiration of every Reader. One of their Authors (26), speaking of the latter Heaven or the World after the *Fall*, says: "The Pillars of Heaven were broken, the Earth was shaken to its Foundations, the Heavens sunk lower towards the North; the Sun, the Moon, and the Stars changed their Motions; the Earth fell to Pieces; the Waters, enclosed within its Bosom, burst forth with Violence and overflowed it: Man rebelling against Heaven, the System of the Universe was quite disordered." Other Authors (27), still more ancient, express themselves thus: "The universal Fertility of Nature degenerated into an ugly Barrenness; the Plants faded, the Trees withered away, disconsolate Nature refused to distribute her usual Bounty: all Creatures declared War against one another; Miseries and Crimes overflowed the Face of the Earth. All these Evils arose from Man's despising the supreme Monarch of the Universe: He would needs dispute about Truth and Falshood, and these Disputes banished the eternal Reason: he then fixed his Looks on terrestrial Objects, and loved

(25) *Plutarch* de Anim. form. p. 1015.

(26) The Philosopher *Hinantsé*. See an Account of his Works in *Dubald's Hist. of China*.

(27) *Wentsé* and *Lientsé*. See *Dubald*.

“ them to excess ; hence arose the Passions : he became  
 “ gradually transformed into the Objects he loved, and  
 “ the celestial Reason entirely abandoned him.” It was  
 the Opinion of *Socrates* and *Plato*, that the *Soul* only  
 was the Man, and the *Body* nothing more than a Prison ;  
 a Dwelling-place, or a Garment ; and consequently,  
 that they had no necessary Connection with each other,  
 since the *Soul*, being entirely distinct from Matter, might  
 live, and think, and act, without the Assistance of such  
 gross Organs ; and would only begin to exert itself with  
 its native Freedom, when the Clog of the Body was  
 shaken off and destroyed. The Mind then, in his  
 Esteem, was the only Part worthy of our Care ; and  
 that our principal Study should therefore be to raise and  
 exalt its Faculties, to improve in Virtue and in Piety,  
 and in all those Dispositions, which will bring us to  
 a nearer Resemblance to the supreme and only per-  
 fect Mind.

It cannot be amiss to observe here, that the  
 Notion of *Good* or *Bad Dæmons*, which was almost  
 universally believed, had a very near Relation to our  
 Ideas of Angels and Devils ; as they were a middle  
 Class of Beings, superiour to Men, and inferiour to the  
 Gods ; the one Species endeavouring to inspire Motives  
 to Virtue and to shield from Danger, the other leading  
 to Sin and Ruin. *Plato* and *Jamblicus*, who (as well as  
*Socrates*) believed the Existence of these tutelary Deities,  
 denied, that wicked Spirits had any Influence on human  
 Affairs. These Philosophers maintained the Liberty of  
 the Will, and at the same Time endeavoured to prove  
 the Necessity Man frequently stood-in of being favoured  
 with the divine Assistance, of which they imagined  
 they partook by the Intervention of these Beings : They  
 believed, that (28) “ Every Man had One of these  
 “ *Genii* or *Dæmons* for his Guardian, who was to be  
 “ the Witness, not only of his Actions, but of his very  
 “ Thoughts ; that at Death the *Genius* delivered up  
 “ to Judgment the Person committed to his Charge ;  
 “ that he is to be a Witness for or against him, and ac-  
 “ cording to his Decision his Doom is to be pro-  
 (28) *Apuleius* on the *Dæmon* of *Socrates*.

"nounced." The Notion of *Guardian Angels* has been contended for by many Christians, who alledge several Passages of Scripture, which seem to favour this Doctrine; while others have turned all, that has been said of these *Genii*, into Allegory; and assert, that by the Two Dæmons, the one good and the other bad, are meant the Influences of Conscience and the Strength of Appetite.

It is very evident, however, that the *Greeks* had an Idea of these Beings, and that their Existence was generally believed. Hence, according to *Plutarch*, came their Fables of the *Titans* and *Giants*, and the Engagements of *Pytho* against *Apollo*; which have so near a Resemblance to the Fictions of *Osiris* and *Typhon*. These were Beings superiour to Men, and yet composed of a spiritual and corporeal Nature, and consequently capable of animal Pleasures and Pains. The Fictions relating to the *Giants*, in Mr. *Banier's* Opinion (29), took their Rise from a Passage in *Genesis*; where it is said, 'That the (30) *Sons of God* (whom the Ancients supposed to be the *Guardian Angels*) became enamoured of the *Daughters of Men*, and that their Children were 'mighty Men, or *Giants*;' the Word in the Original signifying, either *Giants*, or Men become monstrous by their Crimes. Their Heads, instead of their Guilt, were said to reach to the Clouds; while the Wickedness of their Lives might not improperly be termed fighting against God, and daring the Thunder of Heaven. But however this be, it will hardly be doubted, but that this Passage might give Rise to the Amours of the Gods and Goddesses, and their various Intrigues with Mortals; as the frequent Appearance of real Angels to the Patriarchs, and the hospitable Reception they met with under the Disguise of Travellers, might give Room for the Poets, to form (upon the same Plan) the Tales of

(29) *Banier*, Vol. I. 121, 122.

(30) *Gen.* vi. 2. By the *Sons of God*, is here undoubtedly meant the Descendants of *Seth*, who had probably this Title given them, to distinguish them from the Descendants of *Cain*, who were called the *Sons of Men*.



*Raucis* and *Philemon*; and to contrast that beautiful Picture of humble Content, and of the Peace which blesses the homely Cabbins of the innocent and good, with the Story of *Lycaon*; who, wanting Humanity, and being of a savage unhospitable Temper, is (with great Propriety) said to be changed into a Form more suitable to the Disposition of his Mind. The Moral of this Fable is, that *Humanity is the Characteristick of Man*, and that a *Cruel Soul in a Human Body is a Wolf in Disguise*.

The Traditions, relating to the *Universal Deluge*, (it is certain) have been found in almost all Nations; and, though the Deluge of *Deucalion* should not appear to be the same as that of *Noah*, it cannot be doubted, but that some Circumstances have been borrowed from *Noah's* History, and that these are the most striking Parts of the Description. *Lucian*, speaking of the ancient People of *Syria* (the Country where the Deluge of *Deucalion* is supposed to have happened) says, (31) That the *Greeks* assert in their Fables, "That the First Men being of an insolent and cruel Disposition, inhuman, inhospitable, and regardless of their Faith, were all destroyed by a Deluge:—the Earth, (32) pouring forth vast Streams of Water, swelled the Rivers; which, together with the Rains, made the Sea rise above its Banks and overflow the Land, so that all was laid under Water;—that *Deucalion* alone saved himself and his Family in an Ark; with Two of every Kind of Animals; which losing their Animosity, entered into it of their own accord:—that thus *Deucalion* floated on the Waters, 'till they became assuaged; and then repaired the human Race."—We are also informed, that this Vessel rested on a high Mountain; and *Plutarch* even mentions the Dove; and *Abydenus* speaks of certain Fowl being let out of the Ark; which, finding no Place of Rest, returned twice into the Vessel. We are told too, that *Deucalion*, a

(31) De Deâ Syriâ.

(32) The same Thought is expressed by *Moses*, who says *The Fountains of the great Deep were broken up*. Gen. VII. 11.

Person of strict Piety and Virtue, offer'd Sacrifice to *Jupiter* the Saviour. Thus the Sacred Writings inform us, that *Noah* offer'd Sacrifices of clean Beasts, in Token of Gratitude to God, for having graciously preserved both Him and his Family.

The *Chaldean* Authors have also related a Tradition, which undoubtedly can only refer to this celebrated Event; and which, for its singularity, deserves to be mentioned. (33) ' *Cbronus* or *Saturn* (say they) appearing to *Xisuthrus* ' in a Dream, informed him, " That on the Fifteenth of " the Month *Dæsius*, a Deluge would destroy Mankind;" ' at the same time enjoining him, to write down the ' Origin of the History and End of all Things; and ' then to conceal the Writing in the Earth, in the City ' of the Sun, called *Sippara*: He was next enjoin'd, to ' build a Ship, to provide necessary Provisions, and to ' enter into it himself with his Friends and Relations, ' and to shut in with them the Birds and four-footed ' Beasts. *Xisuthrus* obey'd the orders given him, and ' made a Ship, Two Furlongs in Breadth, and Five in ' Length; which he had no sooner enter'd, than the ' Earth was overflown. Some Time after, perceiving ' that the Waters were abated, he let out some Fowls; ' but finding neither Food nor Resting-Place, they return'd into the Vessel: in a few Days more he sent out ' others, which return'd with Mud in their Claws; but, ' the third Time he let them go, they return'd no more; ' whence he concluded, that the Earth began to appear. ' He then made a Window in the Vessel; and, finding ' it had rested on a Mountain, came forth, with his ' Wife, his Daughter, and the Pilot; and having paid ' Adoration to the Earth, raised an Altar, and offered a ' Sacrifice to the Gods; when he, and they who ' were with him, instantly disappeared. The Persons in the Ship, finding they did not return, came ' forth and sought for them in vain: At last they heard ' a Voice, saying, " *Xisuthrus* is, on Account of his " Piety, translated (with those who accompanied him) " into Heaven, and number'd among the Gods." They

(33) See Syncell. Chronol. p. 38.

‘ were then, by the same Voice, exhorted to be Religious, to dig-up the Writing which had been buried at *Sippara*, and then to repair to *Babylon*.’ Thus it appears, that Idolatry and Fables being once set on Foot, the People, who still retain’d confused Ideas of some ancient Truths, or the most remarkable Particulars of some past Transactions, adapted them to the present Mode of Thinking, or applied them to such Fables as seem’d to have any Relation thereto: by this Means, Truth and Falshood were blended together; and thus it happens, that we frequently find some Traces of History intermingled with the most ridiculous Fictions, and remarkable Transactions sometimes pretty exactly related, though at the same time confounded with the grossest Absurdities.

The Division of Time, into *Seven Days*, was either derived from the *Israelites*, or a Tradition constantly preserved and handed-down from the most early Ages. This appears to be the most ancient Method of reckoning Time amongst the Heathens, since it was very early observed by the *Egyptians*: *Hesiod* stiles the Seventh Day of the Week, an Holy-Day; and *Lucan* informs us, that the Seventh Day was a Festival, and a Play-Day for School-Boys: The Emperor *Severus* was accustomed to go to the Capitol, and to frequent the Temples, on this Day: nor was the Word *Sabbath* unknown; for *Suetonius* informs us, that *Diogenes* the Grammarian held Disputations at *Rhodes* on the Sabbaths. We might here add a Number of other Circumstances, in which there seems to be some Resemblance between the Sacred History and the Fictions of the Pagans: this indeed has open’d so wide a Field for the Conjectures of Men, that there is hardly a Person in the Old Testament, but has (on Account of some Incident in his Life) been thought to be the Model of a correspondent Character in the Heathen Poets. There are indeed several Particulars in the Life of *Samson*, which have a Resemblance to others said to be performed by *Hercules*; there is also some Resemblance, between the Feats of *Hercules* and the Actions of *Moses*: but it requires a considerable Degree of Penetration, to find out the least

Degree of Similitude, between *Hercules* setting *Prometheus* loose from Mount *Caucasus*, and *Moses* praying upon the Mount while *Joshua* was defeating the *Amalakites* (34); however plain it may be to others who have made the important Discovery. There is a Resemblance also, between the Actions of *Lot* and *Moses*, and those of *Bacchus*; and it is possible, that some Traditions relating to the Former might serve to embellish the History of the Latter: but these are so trifling, that, upon the whole, they create but a small Degree of Similitude between Characters directly opposite; and therefore it must be absurd to say, that *Bacchus* means *Lot*, or that the History of *Moses* was the Model of that of *Bacchus*.

But, notwithstanding the Difficulty of discovering the Origin of Fables, founded, some on Tradition, others on History, others on the Strength of a warm and lively Imagination, and others (perhaps) on a Mixture of all these together; it must yet be confessed, they are generally fill'd with the noblest Sentiments; and the *Morals*, which the Poets intended to be convey'd, are frequently obvious to the meanest Capacities: *Virtue* is painted in the most beautiful Colours, *Vice* in its native Deformity; and all Methods are taken, to render Villainy hateful, and undissembled Goodness amiable in the Eyes of Men. Who can read the Picture *Ovid*

(34) Huet. Demonst. Evangel. a learned Author, has endeavour'd to prove that the Works of *Homer* are founded on Scripture Histories, disguised under borrowed Names. It is very certain, that scarcely any Action can be performed, but it will have a Resemblance to some other done before: but there is generally something extremely trifling, in these Comparisons; which, as they depend entirely on the Imagination, are as various as the Dispositions of the Authors who make them. Let King *William's* Passage over the *Boyne* be dress'd-up with ever so many fictitious Circumstances, so as to give it an Air of Fable; would the Resemblance of some remarkable Incidents be sufficient to prove, that this Piece of History was copied from the Passage of *Alexander* over the *Granicus*. A Modern Author ridicules the Puerility of many of these Comparisons. 'Were we to refine upon every minute Resemblance, (says he) I too might say; "that the Dog, which knew *Ulysses* upon his return to *Ithaca*, is the same with that of *Tobit*, which carels'd his young Master upon his Return to *Raguel*."

gives



gives of *Envy* (35), without detesting that hateful Per-  
version of the Passions? The very Description of the  
Fiend must have a greater Force, than all the Arguments  
of a long and labour'd Discourse.

*Livid and meagre were her Looks ; her Eye  
In foul distorted Glances turn'd awry :  
A Hoard of Gall her inward Parts possess'd,  
And spread a Greenness o'er her canker'd Breast ;  
Her Teeth were brown with Rust ; and from her Tongue,  
In dangling Drops, the stringy Poison hung.  
She never smiles, but when the Wretched weep ;  
Nor lulls her Malice with a Moment's Sleep :  
Restless in Spite, while watchful to destroy,  
She pines and sickens at another's Joy ;  
Foe to herself.* ———

ADDISON.

It is easy to see the Advantage of such Portraits as  
these, wherein the Virtues and Vices are colour'd with  
such Justice and Strength of Fancy. The Story of *Deu-  
ealion* and *Pyrrha* teaches, That ' Piety and Innocence  
' will always insure the divine Protection : ' That of  
*Phaeton*, ' That a too excessive Fondness in the Parent is  
' Cruelty to the Child : ' That of *Narcissus*, ' That an  
' inordinate Self-Love, which renders us cruel to others,  
' is sure to be it's-own Tormentor : ' That of *Pentheus*,  
' That Enthusiasm is frequently more cruel than Atheism,  
' and that an inordinate Zeal destroys the Effects it would  
' produce.' That of *Minos* and *Sylla*, the Infamy of  
' selling our Country ; and, ' That even they, who reap  
' Advantage from the Crime, detest the Criminal.' The  
Story of *Cippus* is adapted, to inspire that noble  
Magnanimity and true Greatness of Soul, which made  
him prefer the public Welfare to his own private Gran-  
deur ; while, with an exemplary Generosity, he chose  
rather to live a private Freeman, than to command  
Numbers or Slaves. From the Story of *Tereus* we learn,  
' that he, who is guilty of one Crime, lays the Foun-  
' dation of another ; and that he, who begins with Lust,

‘ may possibly end with Murder.’ From the Avarice of *Midas* we learn, ‘ that Covetousness is it’s own Punishment; and that nothing would prove more fatal to us, than the Completion of our Wishes and the Gratification of our fondest Desires.’

The Morals of the *Greeks* and *Romans* were generally founded, on the Constitution of the human Frame, and our various Relations, as Animal, Rational, and accountable Beings; and came very near to the Morals of Christianity: they sprang from the Seeds of eternal Truth, originally sown in the Mind by the great Creator himself: they were founded in Nature, and consequently must (so far as they were uncorrupted) be agreeable to every Revelation, which could possibly proceed from the God of Nature; for the Dictates of unbiass’d and unprejudic’d Reason can never deviate far from the Truth. The Laws of Justice and Humanity are so level to the Understanding, and so conformable to the Impulses of the moral Sense; that a serious Enquirer can never be much mistaken, unless his Heart be corrupt. ‘ According (36) to the Opinions of the greatest and wisest Philosophers (says *Cicero*) the Law is not an Invention of the Human Mind, or the arbitrary Constitution of Men; but flows from the *Eternal Reason*, which governs the Universe. The Rape, which *Tarquin* committed upon *Lucretia*, was not less criminal from there being at that time no written Law at *Rome* against such Acts of Violence: the Tyrant was guilty of a Breach of the eternal Law; whose Origin is as ancient, as the Divine Intellect; for the true, the primitive, and the supreme Law, is nothing else, but the sovereign Reason of the Great *Jove*.’ Can any Thing be more just and more rational than this Sentiment!

The *Philosophers*, the *Historians*, and the *Poëts* (some few Instances excepted) were unanimous in the Cause of Virtue.—The *Philosophers* laid down the nicest Rules, for the Regulation of the moral Conduct, for the Exercise of Humanity, and the Manner in which Benefits ought to be conferr’d: they employ’d themselves in making

(36) *Cicero de leg. l. 2. p. 1194.*

making good Laws; they inculcated a Love of the Gods, a Love of their Country, a Contempt of Luxury and the mean Gratifications of Sense: All these were enforced, by the brightest Conjectures relating to an happy Immortality. — The *Historians* generally wrote of Virtue, as if they felt it; and express'd a Love and Admiration of it, by their Manner of describing Great, Generous, and Good Actions, or such as were impious, cruel, and Despicable; transmitting the Honours of the former and the Infamy of the latter, down to future Ages. — The *Poets* have dress'd up Piety and Virtue in the brightest and most lovely Colours; here their Numbers flow with the softest, mildest, and most melodious Harmony, while all the Thunder of Poëtry is employ'd to blast the false Joy of the Wicked. — *Pindar* writes in a Strain of exalted Piety, and endeavours to wipe-off the Aspersions ancient Fables had thrown on their Deities: Virtue and Religion are the Subjects of his Praises, and he speaks of the Rewards of the Just with a warm and lively Assurance. — *Juvenal* establishes the Distinctions of Good and Evil, and builds his Doctrines on the unmoveable Foundations of a Supreme God and an over-ruling Providence: His Morals are suited to the Nature and Dignity of an immortal Soul, and (like it) derive their Original from Heaven. He asserts (37), 'that the Indulgence of a Secret Inclination to Vice, though never ripened into Action, stains the Mind with Guilt, and justly exposes the Offender to the Punishment of Heaven.' What a Scene of Horrour does he lay open (38), when he exposes to our View the Wounds and Anguish of a Guilty Conscience! With what Earnestness does he exhort his Reader, (39) to prefer Conscience and Principle to Life itself, and not to be restrained from the Exercise of his Duty by the Threats of a Tyrant or the Prospect of Death in all the Circumstances of Cruelty and Terrour? How justly does he expose the fatal Passion of Revenge (40), from

(37) *Juv.* Sat. 13. v. 208.

(38) *Ib.* v. 192, 210.

(39) *Sat.* 8. v. 79, 85.

(40) *Sat.* 13. v. 181.

the Ignorance and Littleness of the Mind that is carried away by it, from the Honour and Generosity of passing-by Affronts and forgiving Injuries, and from the Example of those who had been remarkable for their Wisdom and their Meekness, and especially from that of *Socrates*? This Martyr to Virtue was so great a Proficient in the best Philosophy, that, being sensible his Persecutors could do him no Hurt, he had not the least rising Wish to do them any: but just before he was to die, talk'd with an easy and chearful Composure, as if he had been going to take Possession of a Crown (41); and drank-off the poisonous Bowl, as a Potion that was to help him forward to an happy Immortality. Thus did the Testimony of a Good Conscience support the wise and virtuous of the Heathens in their last Moments, while Guilt was sure to dwell upon the Mind and deprive it of all Confidence in God. What *Plato* says to this Purpose is admirably good (42). "Know, *Socrates*, (says he) "That when any-one is at the Point of Death, he "is fill'd with anxious Doubts and Fears, from a Reflection on the Errors of his past Life: then it is, that "the Pains and Torments reserved in the other World "for the Guilty, which he had before ridiculed as so "many idle Fables, begin to affect his Soul, and to fill "him with dreadful Apprehensions lest they should "prove real. Thus, whether it be, that the Mind is "enfeebled with Age, or that having Death nearer at "Hand he examines Things with greater Attention; "his Soul is seiz'd with Fear and Terrour, and (if he "have injured any one) sinks into Despair; while he, "who has nothing to reproach himself with, feels that "sweet Hope springing-up in his Soul, which *Pindar* "calls, *The Nurse of Old Age*." *Socrates* traces all the principal Duties to God and Man (43) in such a Manner,

(41) *Socrates*, being asked by his Friends to give them the Reason of this serene Joy and noble Intrepidity, replied, "I hope to be "re-united to the good and perfect Gods, and to be associated with "better Men than those I leave upon Earth." *Plato's Dialogues*, p. 48, 51.

(42) *De Rep.* 1: 5.

(43) *Xenophon's* memorable Things of *Socrates*.



as is most likely to engage and prevail upon the Mind : He made as many Improvements in true Morality, as was possible to be made by the utmost Strength of Human Reason ; and in some Places seems, as it were, enlightened by a Ray from Heaven. In one of *Plato's* Dialogues he prophesies, ' That a DIVINE PERSON, a true Friend and Lover of Mankind, would come into the World, to instruct them in the most acceptable Way of addressing their Prayers to the Majesty of Heaven.'

These were the Sentiments of some of the most celebrated *Pagan Philosophers* ; from which CHRISTIANITY receives this Testimony of its Truth, ' That the Purity of its moral Precepts is confirmed, by the Dictates of the unprejudiced Reason and the unbiased Judgments of the wisest and best Men in all Ages.' Can any Thing be a greater Confirmation of its Divinity, than its bearing those Signatures of eternal Reason, which are stamp'd on all Hearts ; and that, while the Works of the Heathens (however excellent) are mingled with Uncertainty and Mistake, this alone has the most remarkable Credentials of that *Eternal Truth*, which is always consistent with itself and is at the greatest Distance from Errour. But here it may be asked ; ' How are these sublime Conceptions consistent with Idolatry, and with the Blindness of Men ; who paid Adoration to senseless Statues, were continually adding to the Number of their Gods, and were so stupid, as not only to build a Temple to *Public Faith, Virtue*, and other Deities of the like Kind, but even to worship the *Fever* and to build an Altar to *Fear*?' To reconcile these seeming Contradictions, it is necessary, to throw (in a few Words) what has already been said upon this Subject, into one Point of View.

It appears, from the Account we have given of the Theology of the Ancients ; ' That the *Egyptians, Persians, Greeks, and Romans*, worshipp'd only ONE ALMIGHTY INDEPENDENT BEING (*the Father of Gods and Men*) with a supreme Adoration ; and that the several *Superiour Deities*, publicly worshipped, were only different Names or Attributes of the same GOD.' This is asserted not only by several of the Pagans,

Pagans, but even by St. *Austin*. Whether this Distinction was maintained by the Bulk of the People amongst the *Greeks* and *Romans*, is not so easy to determine; it is probable, that they might imagine them distinct Beings, subordinate to the supreme. However, there were others, universally allowed to be of an inferior Class: These were the national and tutelary Deities, among which last Number we may reckon the good Dæmons or Household-Gods; which the *Romans*, upon conquering any Nation or City, invited to take up their Residence amongst them: These were undoubtedly worshipp'd with an Inferiour Kind of Adoration; since the Stoic and Epicurean Philosophers, who allowed their Existence, believed them to be mortal, and that they were to perish in the general Conflagration, in which they imagined the World was to be destroy'd by Fire. To this *Pliny* alludes, when describing the Darkness and Horror which attended the Eruption of *Vesuvius*, he says, ' That some were lifting up their Hands to the Gods; but that the greater Part imagined, " the Last and Eternal Night was come, which " was to destroy both the Gods and the World together." — This Distinction may be justified by the united Testimony of the Ancients; and indeed it in a great Measure removes the Absurdity of their continually introducing what were called *new* Gods; that is, new Mediators and new Methods or Ceremonials, on particular Occasions to be added to the ancient Worship.

The *Idolatry* of the *Pagans* did not consist in paying a direct Adoration to the Statues, but in making them the (44) Medium of Worship; and therefore, whether the

(44) The Folly, of representing the infinite and omnipresent Spirit by a sensible Image, is obvious from a very small Degree of Reflection; and hence arises the Crime of Idolatry, or representing him by the Works of Nature or those of Mens Hands, as it is a Degradation of the Deity, and an Affront to the Being, whose glorious Essence is unlimited and unconfined: from hence proceeds that Exclamation of the Prophet, *Whercunto shall ye LIKEN Me, saith the Lord, &c.*

When the *Israelites* made the golden Calf, and cried out, *This is the God that brought us out of the Land of Egypt*; they must be supposed to mean, *This represents the God that brought us out of the Land*

the several Deities were reckoned to be Inferiour Beings, or only different Names or Attributes of one Supreme; yet their Symbols (The *Sun*, *Moon*, and *Stars*) or the Statues erected to the Honour of their Gods, except amongst the lowest and most ignorant of People, were never acknowledged as the ultimate Objects of Worship: in these Statues, however, the Deity was supposed to reside in a peculiar Manner. But even this was not always the Case; it is very evident, that the Statues erected to the Passions, the Virtues, and the Vices, were not of this Class. The *Romans* had particular Places for offering up particular Petitions; they offered up their Prayers for Health in the Temple of *Salus*; they pray'd for the Preservation of their Liberties, before the Statue of *Liberty*; and offered their Sacrifices to the SUPREME, before a Figure expressive of their Wants. *Fever*, in the Opinion of the most stupid of the Vulgar, could never be considered as a God; yet at the Altar of *Fever*, they besought the Supreme, to preserve them from being infected with this Disorder, or to cure their Friends who were already infected by it; and at the Altar of *Fear*, they put up their Supplications, that they might be preserved from the Influence of a shameful Panick in the Day of Battle. It is no Wonder, then, that the Number of this Kind of Gods became very great: Some of these, by the Parade of Ceremonies which attended this Method of Devotion, were found to have a mighty Effect on the Minds of the Vulgar; so that, when any Virtue began to lose Ground, a Temple (or at least an Altar) erected to its Honour, was sure to raise it from its declining State, and to re-instate its Influence on the Heart of Man. *Dionysius of Halicarnassus* gives (45) the following Account

*Land of Egypt.* They had lately left a Country fond of Symbols; where they had been used, to see one Thing represented by another; and the Sun, the most glorious Image of the Deity, when he enters into *Taurus*, represented by a Bull. Had they been so stupid, as to imagine this Calf, which they had just made, to be the God of their Fathers, the God who had wrought so many Miracles for them even before they had given him Existence; their Folly would be entirely inconsistent with the rational Nature of Man, and they must have been absolutely incapable both of Moral and Civil Government, and could only be accounted Idiots or Madmen.

(45) *Dion. Halic.* l. 2. c. 75.

of the Reasons, which induced *Numa Pompilius* to introduce *Faith* into the Number of the *Roman* Divinities; which, doubtless, gave Rise to all the other Deities of the same Kind, which were afterwards introduced. “To engage his People to mutual Faith and Fidelity, (says he) *Numa* had Recourse to a Method hitherto unknown to the most celebrated Legislators. He observed, “That public Contracts, from the Regard paid to those who were Witnesses to an Engagement, were seldom violated; while those made in Private, though in their own Nature no less indispensable than the other, were not so strictly observed;” whence he concluded, that by deifying *Faith* these Contracts would be still more binding: Besides, he thought it unreasonable, “That while divine Honours were paid to *Justice*, *Nemesis*, and *Themis*; *Faith*, the most sacred and venerable Thing in the World, should receive neither public nor private Honour;” He therefore built a Temple to public *Faith* and instituted Sacrifices, the Charge of which was to be defrayed by the Publick: This he did with the Hope, that a Veneration for this Virtue, being propagated through the City, would insensibly be communicated to each Individual. His Conjectures proved true; and *Faith* became so revered, that she had more Force than more Force than even Witnesses and Oaths; so that it was the common Method, in Cases of Intricacy, for Magistrates to refer the Decision to the Faith of the contending Parties.

Thus it appears that this Kind of Gods, and the Temples erected to their Honour, were founded, not only on political, but on virtuous Principles. This was undoubtedly the Case, with respect to the *Greeks*, as well as the *Romans*: for, a Proposal being made at *Athens*, to introduce the Combats of the Gladiators; *First throw down*, cried out an *Athenian* Philosopher from the midst of the Assembly, *throw down the Altar, erected by our Ancestors above a thousand Years ago to Mercy*. Was not this to say, “They had no Need of an Altar, to inspire a Regard to Mercy and Compassion, when they wanted public Spectacles to teach a savage Cruelty and hardness of Heart?”



# APPENDIX.

## CONTAINING

*An Account, of the various Methods of Divination, by Astrology, Prodigies, Magick, Augury, and of the Aruspices, and Oracles; with a short Account of Altars, sacred Groves, Sacrifices, Priests, and Temples.*

### I. Of ASTROLOGY.

WE shall now unfold the Methods, by which the Names of the *Heathen Gods* laid the Foundation of several pretended *Sciences*; and this we think the more necessary in this Place, as it is a Subject which has a close connection with the Origin of Idolatry: and here we must again turn our Eyes, to the ancient *Egyptians*; who were not only the Inventors of Arts, but the Authors of the grossest Superstitions. We have already, in the foregoing Dissertation on the *Theology* of the *Ancients*, accounted for the Names given to the *Signs* of the *Zodiack*; which in their first Institution had an expressive Meaning, and seem scarce capable of producing the Multitude of *superstitious Ceremonies* and extravagant *Opinions*, which resulted from them; Ceremonies and Opinions, diffused over the whole Earth, and propagated with Success in almost every Nation.

*Astrology* was doubtless the first Method of *Divination*, and probably prepared the Mind of Man for the other no less absurd Ways of searching into Futurity: a short View (therefore) of the Rise of this pretended Science cannot be improper in this Place, especially as the History of these Absurdities is the best Method of confuting

ing them: and indeed, as this Treatise is chiefly designed for the improvement of Youth, nothing can be of greater service to them, than to render them able to trace the Origin of those pretended Sciences, some of which even still have an Influence on many weak and ignorant Minds.—But, to proceed:

The *Egyptians*, becoming ignorant of the sacred and astronomical Hieroglyphicks, by degrees look'd upon the Names of the Signs, as expressing certain Powers with which they were invested, and as Indications of their several Offices. The *Sun*, on Account of its Splendour and enlivening Influence, was imagined to be the great Mover of Nature; the *Moon* was supposed to have the second Rank of Powers; and each *Sign* and *Constellation* a certain Share, in the Government of the World: the *Ram* was thought to have a strong Influence, over the Young of the Flocks and Herds; the *Ballance* to inspire Inclinations to good Order and Justice; and the *Scorpion*, to excite only evil Dispositions; and in short, each Sign was thought to produce the Good or Evil, intimated by it's Name. Thus, if the Child happened to be born at the Instant, when the first Star of the *Ram* rose above the Horizon; at which time (to give this Nonsense the Air of a Science) the Star was supposed to have it's greatest Influence; it was believed, he would be rich in Cattle; and that he, who should enter the World under the *Crab*, should meet with nothing but Disappointment, and that all his Affairs should go backwards and downwards: the People were to be happy, whose King entered the World under the Sign *Libra*; but compleatly wretched, should his Birth happen under the horrid Sign *Scorpio*: the Persons born under *Capricorn*, especially if the Sun at the same Time ascended the Horizon, were sure to meet with Success and to rise upwards; like the wild Goat and the Sun, which then ascends for six Months together: the *Lion* was to produce Heroes; and the *Virgin*, with her Ear of Corn, to inspire Chastity, and to unite Virtue and Abundance. Could any Thing be more extravagant and ridiculous! \* This way of Arguing (says an ingenious modern Author) is nearly like  
that

“ that of a Man, who should imagine, “ that in order to  
 “ have good Wine in his Cellar, he need do no more  
 “ than hang a good Cork at the Door.”—The Case  
 was exactly the same, with respect to the *Planets*; whose  
 Influence is only founded on the wild Supposition of  
 their being the Habitation of the pretended Deities  
 whose Names they bear, and on the fabulous Characters  
 the Poëts have given them. Thus, to *Saturn* they gave  
 languid and even destructive Influences, for no other  
 Reason, but because they had been pleased to make this  
 Planet the Residence of *Saturn*, who was painted with  
 grey Hairs and a Scythe: to *Jupiter* they gave the  
 Power of bestowing Crowns, and distributing long Life,  
 Wealth, and Grandeur; merely because it bears the  
 Name of the Father of Life: *Mars* was supposed to in-  
 spire a strong Inclination to War; for no other Reason,  
 but because it was believed to be the Residence of the  
 God of War: *Venus* had the Power of rendering Men  
 voluptuous and fond of Pleasure, for no other Reason,  
 but because Men had been pleased to give it the Name  
 of a Person, by some thought to be the Mother of  
 Pleasure: *Mercury* (though almost always invisible, as  
 being concealed by the Rays of the Sun) would never  
 have been thought to superintend the Prosperity of  
 States and the Affairs of Wit and Commerce, had not  
 Men, without the least Reason, given it the Name of  
 one who was supposed to be the Inventor of civil  
 Polity. According to the *Astrologers*, the Power of the  
*ascending Planet* is greatly increased by that of an *ascend-*  
*ing Sign*: then the benign Influences are all united,  
 and fall together on the Head of all the happy In-  
 fants, which at that Moment enter the World (46):  
 yet

(46) “ What compleats the Ridicule, (says the *Abbe le Pluche*,  
 “ to whom we are obliged for these judicious Observations) is, that  
 “ what Astronomers call the first Degree of the Ram, the Ballance,  
 “ or of Sagittarius, is no longer the first Sign, which gives fruitfulness  
 “ to the Flocks, inspires Men with a Love of Justice, or forms  
 “ the Hero. It has been found that all the celestial Signs have,  
 “ by little and little, receded from the vernal Equinox, and drawn  
 “ back to the East: Notwithstanding this, the Point of the Zodiack  
 “ that cuts the Equator, is still called the first degree of the Ram,  
 “ though

yet can any Thing be more contrary to Experience; which shews us, that the Characters and Events produced by Persons born under the same Aspect of the Stars, are so far from being alike, that they are directly opposite?

Thus it is evident, that '*Astrology* is built upon no Principles; and that it is founded on Fables, and on Influences void of Reality.' Yet, absurd as it is and ever was, it obtained Credit; and, the more it spread, the greater Injury was done to the Cause of Virtue. Instead of the Exercise of Prudence and wise Precaution, it substituted superstitious Forms and childish Practices: it enervated the Courage of the brave, by Apprehensions grounded on Puns and Quibbles; and it encouraged the Wicked, by making them lay to the Charge of a Planet, those Evils which only proceeded from their own Depravity. But not content with these Absurdities, which destroyed the very Idea of Liberty, the *Astrologers* asserted, that the *Stars* (which have not the least Connection with Mankind) governed all the Parts of the Human Body (47): They ridiculously affirmed,

“ though the first Star of the Ram be thirty Degrees beyond it,  
 “ and all the other Signs in the same Proportion. When there-  
 “ fore, any one is said to be born under the first Degree of the Ram,  
 “ it was in Reality one of the Degrees of Pisces that then came  
 “ above the Horizon; and when another is said to be born with a  
 “ royal Soul and heroic Dispositions, because at his Birth the  
 “ Planet Jupiter ascended the Horizon, in Conjunction with the  
 “ first Star of Sagittary; Jupiter was indeed at that Time in Con-  
 “ junction with a Star thirty Degrees eastward of Sagittary, and in  
 “ good Truth it was the pernicious Scorpion that presided at the  
 “ Birth of this happy, this incomparable Child.” *Le Pluche's Hist.*  
*of the Heavens, Vol. I. p. 255.*

(47) Each Hour of the Day had also one; the Number seven, as being that of the Planets, became of mighty Consequence. The seven Days in the Week, a Period of time handed down by Tradition, happened to correspond with the Number of the Planets; and therefore they gave the Name of a Planet to each Day: the first Day is called *Sun-day* from the *Sun*, the second *Monday*, from the *Moon*, the third *Tuesday* from *Tuesco* or *Mars*, the fourth *Wednesday* from *Woden* or *Mercury*, the fifth *Thursday* from *Thor* or *Jupiter*, the sixth *Friday* from *Friga* or *Venus*, and the seventh *Saturday* from *Saturn*.—Hence some Days in the Week were considered, as more fortunate or unlucky than the rest; and hence seven times seven  
 (called



firmed, that the *Ram* presided over the *Head*, the *Bull* over the *Gullet*, the *Twins* over the *Breast*, the *Scorpion* over the *Entrails*, the *Fishes* over the *Feet*, &c. By this Means they pretended to account, for the various Disorders of the Body; which was supposed to be in a good or bad Disposition, according to the different Aspects of these Signs. To mention only One Instance:—they pretended, that great Caution ought to be used in taking a Medicine under *Taurus*; because, as the *Bull* chews his Cud, the Person would not be able to keep it in his Stomach:—Nay, the Influence of the *Planets* was extended to the Bowels of the Earth, where they were supposed to produce *Metals*. From hence it appears, that when Superstition and Folly are once on Foot, there is no setting Bounds to their Progress. *Gold* (forsooth) must be the Production of the *Sun*; and the Conformity, in Point of Colour, Brightness, and Value, was a sensible Proof of it: By the same Way of Reasoning, the *Moon* produced all the *Silver*, to which it was related by Colour; *Mars* all the *Iron*, which ought to be the favourite Metal of the God of War; *Venus* presided over *Copper*, which she might well be supposed to produce, since it was found in Plenty in the Isle of *Cyprus*, which was supposed to be the Favourite Residence of this Goddess; and, by the same fine Way of Reasoning, the other Planets presided over the other Metals: languid *Saturn* was set over Mines of *Lead*; and *Mercury*, on Account of his Activity, had the Superintendency of *Quicksilver*; while it was the Province of *Jupiter* to preside over *Tin*, the only Metal left him.

Hence the *Metals* obtained the Names of the *Planets*; and from this Opinion, ‘That each *Planet* engender’d its own peculiar *Metal*,’ they at length conceived another Opinion; ‘That, as one *Planet* was more powerful

(called the climacterical Period of Hours, Days, or Years) were thought extremely dangerous, and to have a surprising Effect, on private Persons, the Fortune of Princes, and the Government of States. Thus the Mind of Man became distressed by imaginary Evils; and the Approach of these Moments, in themselves as harmless as the rest of their Lives, has by the Strength of Imagination, brought on the most fatal Effects.

‘ than

\* than another, the *Metal* produced by the Weakest  
 \* was converted into another by the Influence of a  
 \* stronger Planet.' *Lead* (though a real Metal, and as  
 perfect in its Kind as any of the rest) was considered as  
 only a half Metal, which through the languid In-  
 fluences of old *Saturn* was left imperfect; and therefore,  
 under the Aspect of *Jupiter*, it was converted into *Tin*;  
 under that of *Venus*, into *Copper*; and at last into *Gold*,  
 under some particular Aspects of the *Sun*. Hence too  
 arose at last the extravagant Opinions of the *Alchymists*;  
 who with wonderful Sagacity endeavoured to find out  
 Means, for hastening these Changes or Transmutations,  
 which (as they conceived) the *Planets* performed too  
 slowly: But at last the World was convinced, that the  
 Art of the *Alchymist* was as ineffectual, as the Influences  
 of the *Planets*; which, in a long Succession of Ages,  
 had never been known to change a Mine of *Lead* to that  
 of *Tin* or any other Metal.

## II. Of PRODIGES.

WHOEVER reads the ROMAN *Historians* (1),  
 must be surpris'd at the Number of *Prodigies*,  
 which are constantly recorded, and which frequently  
 filled the People with the most dreadful Apprehensions.  
 It must be confessed, that some of them are altogether  
 supernatural, and are only to be accounted for from the  
*Ignorance* of the *Vulgar*, or the *Inventions* of corrupt  
*Priests*; while the greater Part only consist of some of  
 the uncommon Productions of Nature, which Supersti-  
 tion always attributes to a superiour Cause, and repre-  
 sents as Prognostications of some impending Misfortunes.  
 Of this Class may be reckoned the Appearance of two  
 Suns, the Nights illuminated by Rays of Light, the  
 Views of fighting Armies, Swords and Spears darting  
 through the Air; Showers of Milk, of Blood, of Stones,  
 of Ashes, or of Fire; and the Birth of Monsters, of  
 Children or of Beasts with two Heads, or of Infants  
 who had some Feature resembling those of the brute

(1) Particularly *Livy*, *Dionysius* of *Halicarnassus*, *Pliny*, and *Valerius Maximus*.

Creation: These were all dreadful Prodigies, which filled the People with inexpressible Astonishment, and the whole *Roman* Empire with an extreme Perplexity; and whatever unhappy Event followed upon these, was sure to be either caused or predicted by them: Yet nothing is more easy, than to account for these Productions, which have no Relation to any Events which may happen to follow them.

The Appearance of *two Suns* has frequently happened in *England*, as well as in other Places, and is only caused by the Clouds being placed in such a Situation, as to reflect the Image of that Luminary: *Nocturnal Fires*, inflamed Spears, fighting Armies, were no more than what we call the *Aurora Borëalis*, northern Lights or inflamed Vapours floating in the Air: *Showers of Stones*, of Ashes, or of Fire, were none other, than the Effects of the Eruptions of some *Volcano* at a considerable Distance: *Showers of Milk* were only caused by some Quality in the Air, condensing and giving a whitish Colour to the Water; and those of *Blood* are now well known to be only the red Spots left upon the Earth on Stones and the Leaves of Trees, by the Butterflies who hatch in hot or stormy Weather (2).

### III. Of M A G I C K.

**M**AGICK (the pretended Art of producing, by the Assistance of Words and Ceremonies, such Events, as are above the Natural Power of Man) was of several Kinds; and chiefly consisted in invoking Good and Benevolent, or Wicked and Mischievous Spirits. The former, which was called *Theurgia*, was adopted by the Wifest of the Pagan World; who esteemed this as much, as they despised the latter, which they call'd *Goetia*. *Theurgia* was by the Philosophers accounted a divine Art, which only served to raise the Mind to higher Perfection, and to exalt the Soul to a greater Degree of Purity; and they who by Means of this Kind of Magick, were imagined to ar-

(2) This has been fully proved by *M. Reamur*, in his History of Insects.

rive at what was called Intuition, wherein they enjoyed an intimate Intercourse with the Deity, were believed to be invested with their Powers; so that it was imagined, nothing was impossible for them to perform.

All who made Profession of this Kind of Magick aspired to this State of Perfection. The *Priest*, who was of this Order, was to be a Man of unblemish'd Morals, and all, who joined with him, were bound to a strict Purity of Life: they were to abstain from Women, and from animal Food; and were forbidden to defile themselves, by the Touch of a dead Body. Nothing was to be forgotten in their Rites and Ceremonies; the least Omission, or the least Mistake, rendered all their Art ineffectual: so that this was a constant Excuse, for their not performing all that was required of them: though, as their sole Employment (after having arrived to a certain Degree of Perfection, by Fasting, Prayer, and the other Methods of Purification) was the Study of universal Nature; they might gain such an Insight into physical Causes, as might enable them to perform Actions, which might very well fill the ignorant Vulgar with Amazement; and it is hardly to be doubted, but this was all the Knowledge many of them ever aspired after. In this Sort of Magick *Hermes Trismegistus* and *Zoroaster* excelled: and indeed it gained great Reputation amongst the *Egyptians*, *Chaldeans*, *Persians* and *Indians*.

In Times of Ignorance a Piece of Clock-work, or some curious Machine, was sufficient to entitle the Inventor to the Reputation of Works of Magick: and some have even asserted, 'that the *Egyptian* Magick, which has been rendered so famous by the Writings of the Ancients, consisted only in Discoveries, drawn from the Mathematicks and natural Philosophy, since the *Greek* Philosophers (who travell'd into *Egypt* to obtain a Knowledge of their Sciences) returned with only a Knowledge of Nature and Religion, and some rational Ideas of their ancient Symbols.' But it can hardly be doubted, but that Magick in its grossest and most ridiculous Sense was practis'd in *Egypt*, at least amongst some of the Vulgar, long before *Pythagoras* or *Empedocles* travelled into that Country.

The



The *Egyptians* had been very early accustomed to vary the Significations of their Symbols, by adding to them several Plants, Ears of Corn, or Blades of Grass, to express the different Employments of Husbandry: but, understanding no longer their Meaning, nor the Words which had been used on those Occasions, which were equally unintelligible, the Vulgar might mistake these for so many Mysterious Practices observed by their Fathers; and from hence they might conceive the Idea, that a Conjunction of *Plants*, even without being made use of as a Remedy, might be of Efficacy to preserve or procure Health. “Of these (says the *Abbe le Pluche*) “they made a Collection, and an Art, by which they “pretended to procure the Blessings, and provide against “the Evils of Life.” Men even attempted, by the assistance of these, to hurt their Enemies; and (indeed) the Knowledge of poisonous or useful Simples might, on particular Occasions, give sufficient Weight to their empty Curses of Invocations. But these Magick Incantations, so contrary to Humanity, were detested and punished by almost all Nations, nor could they be tolerated in any. *Pliny*, after mentioning an *Herb*, the throwing of which into an Army (it was said) was sufficient to put it to the Rout, asks, ‘Where was this *Herb*, when Rome ‘was so distress’d by the *Cimbri* and *Teutones*? Why did ‘not the *Persians* make use of it, when *Lucullus* cut ‘their Troops in Pieces?’ But amongst all the *Incantations* of Magick, the most solemn, as well as the most frequent, was that of calling up the Spirits of the *Dead*: This indeed was the Quintessence of their Art, and the Reader cannot be displeased to find this Mystery unravel’d.

An Affection for the Body of a Person, who in his Life-time was beloved, induced the first Nations to inter the Dead in a decent Manner, and to add to this melancholy Instance of their Esteem those Wishes, which had a particular Regard to their new State of Existence; and the Place of Burial (conformable to the Custom of Characterizing all beloved Places, or those distinguish’d by a memorable Event) was pointed out by a large Stone, or a Pillar raised upon it: Families and, when

the Concern was general, Multitudes repaired every Year to this Place; where, upon this Stone, were made Libations of Wine, Oil, Honey and Flour; and here they sacrificed, having first made a Trench, in which they burnt the Entrails of the Victim, and into which the Libation and the Blood was made to flow; but the Flesh of the Victim they roasted, and ate in common, discoursing on the Virtues of Him they came to lament. They began with thanking God for having given them Life, and providing their necessary Food; and then praised Him for the good Examples they had been favoured with. From these melancholy Rites were banished all Licentiousness and Levity; and, while other Customs chang'd, these continued the same.

All other Feasts were distinguished by Names, suitable to the Ceremonies which attended them: These Funeral Meetings were simply call'd *the Manes* (that is) the Assembly: Thus the *Manes* and the *Dead* were Words that became synonymous. In these Meetings, they imagined, they renewed their Alliance with the Deceased; who, they supposed, had still a Regard for the Concerns of their Country and Family; and who, as affectionate Spirits, could do no less, than inform them of whatever was necessary for them to know: Thus the *Funerals* of the *Dead* were at last converted into Methods of *Divination*, and an innocent Institution into one of the grossest Pieces of Folly and Superstition. But they did not stop here: they grew so extravagantly credulous, as to believe, the Phantom drank the Libations which had been poured forth, while the Relations were feasting on the rest of the Sacrifice round the Pit; and hence became apprehensive, the rest of the Dead might promiscuously throng about this Spot to get a Share in the Repast they were supposed to be so fond of, and leave nothing for the dear Spirit for whom the Feast was intended: they made (therefore) two Pits or Ditches; into one of which they put Wine, Honey, Water and Flour, to employ the generality of the Dead; and in the other they poured the Blood of the Victim: then, sitting down on the Brink of it, they drew their Swords, to keep off the Crowd of Dead who had no

Concern

Concern in their Affairs; while they called Him by Name,\* whom they had a Mind to chear and consult, and desired him to draw near (1).

The *Questions* made by the Living were very intelligible; but the *Answers* of the *Dead*, being delivered in Silence, were not so easily understood, and therefore the *Priests* and *Magicians* made it their Business to explain them: They retired into deep Caves, where the Darkness and Silence resembled the State of Death; there they fasted, and lay upon the *Skins* of the Beasts they had sacrificed, and then gave for *Answer* the *Dream* which most affected them; or they opened certain *Books* appointed for this Purpose, and gave for Answer the first Sentence that offered: at other Times the *Priest*, or any Person who came to consult, took Care at his going out of the Cave, to listen to the first Words he should hear, which were to be his *Answer*; and, though they had no relation to the Business in Hand, they were turned so many Ways, and their Sense so violently wrested, that they made them signify almost any Thing they pleased: at other Times they had recourse to a Number of *Tickets*, on which were some Words or Verses, and these being thrown into an Urn, the first that was taken out was delivered to the Family, for the *Answer*.

#### IV. Of AUGURY.

THE *superstitious Fondness* of Mankind, for searching into Futurity, has given Rise to a vast Variety of Follies, all equally weak and extravagant. The *Romans*, in particular, found out almost innumerable Ways of *Divination*; all Nature had a Voice, and the most senseless Beings and most trifling Accidents became *Presages* of future Events and foretold Things to come. This introduced *Ceremonies*, founded on a mistaken Know-

(1) *Homer* gives the same Account of these Ceremonies, where he introduces *Ulysses* raising the Soul of *Tiresias*; and the same Usages are found in the Poem of *Silius Italicus*: and to these Ceremonies the *Scriptures* frequently allude, when the *Israelites* are forbidden to assemble upon *high Places*.

ledge of Antiquity; which were the most childish and ridiculous, and which yet were performed with an Air of Solemnity. The Persons, appointed to unravel the Decrees of Heaven, were those of the most respectable Characters and the highest Stations, who received great Honour from the Privilege of exercising this Office. *Cicero*, who was perfectly sensible of the Folly of these Practices, relates a Saying of *Cato*; who declared, 'that one of the most surprising Things to Him was, how one Soothsayer could look another in the Face without laughing;' and indeed that Priest must have a surprising Command of himself, who could avoid smiling when he saw his Collegues, walking with a grave and stately Air, and holding up the augural Staff, to determine the Limits beyond which every Thing ceased to be Prophetical.

It has already been observed, that *Birds*, on account of their Swiftness in flying, were considered by the *Egyptians* as the Symbols of the *Winds*; and that Figures of particular Species of Fowl were set up to denote the Time, when the near Approach of a periodical Wind was expected. From hence, before they undertook any Thing of Consequence, as Sowing, Planting, or putting out to Sea, it was usual for them to say (2), *Let us consult the Birds*, meaning the Signs fixed up to give them the necessary Informations they then stood in Need of: by these they knew how to regulate their Conduct; and it frequently happened, that, when this Precaution was omitted, they had reason to reproach themselves for their Neglect. Hence Mankind (mistaking their Meaning, and retaining the Phrase, *Let us consult the Birds*; and, perhaps, hearing old Stories repeated of the Advantages such and such Persons had received by consulting them in a critical Moment, when the Periodical Wind would have ruined their Affairs) began to conceive an Opinion, 'That the Fowl, which skim through the Air, were so many Messengers sent from the Gods, to inform them of future Events, and to warn them against any Disastrous Undertaking:' on

(2) *Le Pluche's Hist. of the Heavens*, Vol. I. p. 241.



p. 97.

p. 100.



MERCURY.

VENUS.

p. 109.

p. 106.



VULCAN.

HYMEN, CUPID,  
& THE HOURS.



this account they took Notice of their Flight, and from their different Manner of Flying prognosticated good or bad Omens: the Birds were instantly grown wondrous wise; and an *Owl*, which hates the Light, could not pass by the Window of a sick Person in the Night, where he was offended by the Light of a Lamp or a Candle, but his Hooting must be considered as prophesying, that the Life of the poor Man was nearly at an End.

The Place, where these Auguries were taken amongst the *Romans*, was commonly upon an Eminence: they were prohibited after the Month of *August*, because that was the Time for the moulting of Birds; nor were they permitted on the Wane of the Moon, nor at any Time in the Afternoon, or when the Air was the least disturbed by Winds or Clouds. When all the previous Ceremonies were performed, the *Augur* cloathed in his Robe, and holding his *augural Staff* in his Right-Hand, sat down at the Door of his Tent, looked round him, and marked out the Divisions of the Heavens with his Staff; then drew a Line from East to West, and another from North to South; and then offered up his *Sacrifice*, with a short *Prayer*, the Form of which may be sufficiently seen, in that offered to *Jupiter* at the Election of *Numa Pompilius*; which was as follows: "O Father *Jupiter!* if it be thy Will, that this *Numa Pompilius*, "on whose Head I have laid my Hand, should be "King of *Rome*; grant, that there be clear and unerring Signs, within the Bounds I have described." The Prayer being thus ended, the Priest turned to the Right and Left, and to whatever Point the Birds directed their Flight, in order to determine from thence, whether the God approved or rejected the Choice.

The Veneration, which the *Romans* entertained for this Ceremonial of their Religion, made them attend the Result of the Augury with the most profound Silence; and the Affair was no sooner determined, than the Augur reported his Decision by saying, *The Birds approve*, or *The Birds disapprove it*: However, notwithstanding the Augury might be favourable, the Enterprize was sometimes deferred, till they fancied it

confirmed by a new Sign. But, of all the Signs which happened in the Air, the most infallible was that of *Thunder and Lightning*; especially, if it happened to be fair Weather: On the Right, it was a Bad Omen; but on the Left, a Good Omen; because, according to *Donatus*, all Appearances on that Side were supposed to proceed from the Right Hand of the Gods.

Let us now take a View of the sacred *Chickens*. An Examination into the Manner of their taking the Corn that was offered them, was the most common Method of taking the Augury; and indeed the *Romans* had such Faith in the Mysteries contained in their Manner of Feeding, that they hardly ever undertook any important Affair without first consulting them. Generals sent for them to the Field, and consulted them before they ventured to engage the Enemy; and, if the Omen was unfavourable, they immediately desisted from their Enterprize. The sacred Chickens were kept in a Coop or Penn, and entrusted to the Care of a Person, from his Office, called *Pullarius*. The Augur, after having commanded Silence, ordered the Penn to be opened, and threw upon the Ground a handful of Corn: If the Chickens instantly leaped out of the Penn, and pecked up the Corn with such Eagerness, as to let some of it fall from their Beaks; the Augury was called *Tripudium* or *Tripudium Solissimum* from its striking the Earth, and was esteemed a most auspicious Omen; but if they did not immediately run to the Corn, if they flew away, if they walked by it without minding it, or if they scattered it abroad with their Wings, it portended Danger and ill Success: Thus the Fate of the greatest Undertakings, and even the Fall of Cities and Kingdoms, was thought to depend on the Appetite of a few Chickens.

Observations were also taken from the Chattering, Singing, or Hooting of Crows, Pies, Owls, &c. and from the Running of Beasts, as Heifers, Asses, Rams, Hares, Wolves, Foxes, Weefels, and Mice, when they appeared in uncommon Places, or crossed the Way, or run to the Right or Left, &c. They also pretended to draw a good or bad Omen, from the most  
common



common and trifling Actions or Occurrences of Life; as Sneezing, Stumbling, Starting, the Numbness of the little Finger, the Tingling of the Ear, the Spilling of Salt upon the Table or Wine upon one's Cloaths, the accidental Meeting a Bitch with Whelp, &c. It was also the Business of the Augurs, to interpret Dreams, Oracles, and Prodigies.

The College of Augurs, as first instituted at *Rome* by *Romulus*, was only composed of three Persons, taken from the three Tribes, into which all the Inhabitants of the City were divided; but several others were afterwards added; and at last according to a Regulation of *Scylla*, this College consisted of fifteen Persons, all of the first Distinction, the eldest of whom was called the Master of the College. "It was a Priesthood for Life, of a Character indelible, which no Crime or Forfeiture could efface; it was necessary, that every Candidate should be nominated to the People by two Augurs, who gave upon Oath a solemn Testimony of his Dignity and Fitness for that Office (3)." The greatest Precautions were indeed taken in this Election; for, as they were invested with such extraordinary Privileges, none were qualified but Persons, who were of a blameless Life and free from all personal Defects: the Senate could assemble in no Place, but what *They* had consecrated: *They* frequently occasioned the displacing of Magistrates, and the deferring of public Assemblies. "But the Senate, at last, considering that such an unlimited Power was capable of authorising a Number of Abuses, decreed, that they should not have it in their Power to adjourn any Assembly that had been legally convened (4)."

Nothing can be more astonishing, than to find so wise a People as the *Romans*, addicted to such Childish Fooleries. *Scipio*, *Augustus*, and many others, have, without any fatal Consequence, despised the Chickens and the other Arts of Divination: but, when the Generals miscarried in any Enterprize, the People laid the

(3) *Middleton's Life of Cicero.*

(4) *Banier's Mythology*, Vol. I. p. 400.

whole Blame on the Heedlessness, with which the Chickens had been consulted; and, if he had entirely neglected to consult them, all the Blame was thrown upon him, for having preferred his own Forecast to that of the Fowls; for those, who made these Kinds of Predictions a Subject of Raillery, were accounted impious and profane. Thus they construed, as a Punishment from the Gods, the Defeat of *Claudius Pulcher*; who, when the sacred Chickens refused to eat what was set before them, ordered them to be thrown into the Sea; saying, *If they will not eat, they shall drink.*

## II. *Of the ARUSPICES.*

**I**N the most early Ages of the World, a Sense of Piety and a Regard to Decency had introduced a Custom, of never sacrificing to him, who gave them all their Blessings, any Victims but the soundest and the most fat and beautiful; and they were examined with the closest and most exact Attention, that none might be offered but the most perfect. This Ceremonial doubtless sprang, at first, from Gratitude and some natural Ideas of Fitness and Propriety; but at last degenerated into trifling Niceties and superstitious Ceremonies, which they conceived to be of the utmost Importance, and to be even commanded by the Deity: and, it having been once imagined, that nothing was to be expected from the Gods when the Victim was imperfect; the Idea of Perfection was united with Abundance of trivial Circumstances; one Deity was fond of white Victims, others of black, and others of red. The Entrails were examined with peculiar Care; and the whole Ceremony was imagined to be entirely useless, if the least Defect was discovered: but, on the other Hand, if the Whole was without Blemish, their Duties were fulfill'd; and, under an Assurance that they had engaged the Gods to be on their Side, they engaged in War, and in the most hazardous Undertakings, with such a Confidence of Success, as had the greatest tendency to procure it.

The Idea of the Necessity of this Perfection naturally  
increased

increased, as soon as it was believed to be an infallible Means of satisfying the Gods and procuring their Assistance and Protection; and this introduced their calling in the Assistance of those, who should aid the Priest in his Office, and make it their Business to study all the Rules necessary to observed, to avoid the ill Consequences that might attend the slightest Mistake: These introduced all the Observances which followed: the Rules were observed merely for the sake of the Prediction they were to draw from them; they had no longer any Connection with the pious Motives, which had first instituted them; and it became their grand Principle, that the Perfection or Defects of the outward and inward Parts was a Mark of the Consent or Disapprobation of the Gods: all the Motions of the Victim, led to the Altar, became so many Prophecies: if he advanced with an easy Air, in a straight Line, and without offering Resistance; if he made no extraordinary Bellowing, when he received the Blow; if he did not get loose from the Person, who led him to the Slaughter; it was a Prognostick of an easy and flowing Success. The Victim was knock'd down: but, before its Belly was ripp'd open, one of the Lobes of the Liver was allotted to those who offer'd the Sacrifice, and the other to the Enemies of the State: That, which was neither blemished nor withered, of a bright red, and neither larger nor smaller than it ought to be, prognosticated great Prosperity to those for whom it was set apart; that, which was livid, small, or corrupted, presaged the most fatal Mischiefs. The next Thing to be considered was the Heart, which was also examined with the utmost Care; as were the Spleen, the Gall, and the Lungs: and, if any of these were let fall; if they smelt rank, or were bloated, livid, or wither'd; it presaged Misfortunes \*.

After

\* *Lucan* has elegantly described almost all these Imperfections, as meeting in one Victim.

*The Liver wet with putrid Streams he spied,  
And Veins that threaten'd on the hostile Side:  
Part of the heaving Lungs cannot be found;  
And thinner Films the sever'd Entrails bound:*

After they had finish'd their Examination of the Entrails, the *Fire* was kindled; and from this also they drew several Presages: if the Flame was clear, if it mounted up without dividing, and went not out till the Victim was entirely consumed; this was deemed a Proof, that the Sacrifice was accepted: but, if they found it difficult to kindle the Fire, if the Flame divided, if it plaid around instead of taking hold of the Victim, if it burnt ill or went out, it was a bad Omen.

At *Rome* the *Aruspices* were always chosen from the best Families; and, as their Employment was of the same Nature with that of the *Augurs*, they were as much honoured. It was a very common Thing, indeed, to see their Predictions verified by the Event, especially in their Wars: nor is this at all wonderful: the Prediction never lull'd them into Security, or prevented their taking every necessary Precaution; but on the contrary, the Assurance of Victory inspired that Intrepidity and high Courage, which in the common Soldiers was the principal Thing necessary to the Attainment of it. But after the Appearance of a complete Favour from the Gods they had address'd, if their Affairs happened to miscarry, the Blame was laid on some other Deity: *Juno* or *Minerva* had been neglected:— They sacrificed to these, recovered their Spirits, and behaved with greater Precaution. However, the Business of the *Aruspices* was not restrained to the Altars and Sacrifices, they had an equal Right to explain all other Portents; and the Senate frequently consulted them, on the most extraordinary Prodigies.

“ The College of the *Aruspices* (5), as well as those  
“ of the other religious Orders, had their particular

*No usual Motion stirs the panting Heart;  
The chinky Vessels cunze in ev'ry Part:  
The Cawl, where wrapt the close Intestines lie,  
Betrays its dark Recesses to the Eye:  
One Prodigy superior threaten'd still,  
The never failing Harbinger of Ill;  
Lo! by the sib'rous Liver's rising Head,  
A second Rival Prominence is spread.*

ROWE'S *LUCA*.

(5) Kennett's *Rom. Antiq. Lib. II. c. 4.*

“ Registers



“ Registers and Records; such, as the Memorials of  
 “ Thunder and Lightnings, the (6) *Tuscan* Histories,  
 “ &c.”

VI. Of O R A C L E S.

**I**T is very evident, that, whatever were the politic Reasons which induced the wisest Nations to continue and encourage the above Superstitions, though little regarded by some of the most learned and sensible Men among them; yet they all originally arose, from the Imperfection of human Nature; from the Dissatisfaction a Man frequently finds in the Enjoyment of the present Moment, and the Eagerness with which his Hopes and Fears stretch forwards into Futurity; and from a Possibility of regulating his Conduct, by knowing what would be the Result of particular Actions; added to that Curiosity and inquisitive Disposition, which adheres to the Minds of the greatest Part of Mankind: this Weakness paved the Way for the ridiculous Extravagancies of Astrology and Magick, the innumerable little Observances ranked under the Ideas of Prodigies and of good and ill Omens, all the Whimsies of the Augurs and Aruspices, and all the Delusions of the Oracles.

Thus Mankind, by endeavouring to become something more than Men, have in all Ages rendered themselves unhappy, subject to groundless Fears and endless Inquietudes. The *Knowledge of Futurity* was wisely

(6) *Romulus*, who founded the Institution of the *Aruspices*, borrow'd it from the *Tuscans*, to whom the Senate afterwards sent Twelve of the Sons of the principal Nobility, to be instructed in these Mysteries, and the other Ceremonies of their Religion. The Origin of this Art, amongst the People of *Tuscany*, is related by *Cicero* in the following Manner: “ A Peasant, says he, ploughing  
 “ in the Field, his Plowshare running pretty deep in the Earth,  
 “ turned up a Clod, from whence sprang a Child, who taught Him  
 “ and the other *Tuscans* the Art of Divination.” See *Cicero* de Div. L. 2. This Fable undoubtedly means no more, than that this Child, said to spring from a Clod of Earth, was a Youth of a very mean and obscure Birth, and that from him the *Tuscans* learned this Method of Divination: But it is not known, whether he was the Author of it, or learned it of the *Greeks* or other Nations.

concealed

concealed from Mortals : This is a Truth the Heathens themselves could not but confess ; and *Cicero*, though a *Roman*, though an Augur, gives us his Sentiments on this Subject with an affecting Elegance of Expression, which shews, that he spoke the naked Sentiments of his Heart.

“ In what a deep Melancholy (says He) must *Priam*  
 “ have spent the Remainder of his Days, had he been  
 “ sensible of the unhappy Fate that awaited him ?  
 “ Would the three Consulships, the three Triumphs of  
 “ *Pompey*, have given him the smallest Beam of Joy ; had  
 “ He been able to foresee, what even We cannot men-  
 “ tion without Tears ; that on a fatal Day, after the Loss  
 “ of a Battle and the total Defeat of his Army, he  
 “ should fall in the Desarts of *Egypt* ? And oh ! What  
 “ would *Cæsar* have thought, if he too had been sen-  
 “ sible, that in the midst of that very Senate, which  
 “ he had composed of his Friends and his Creatures,  
 “ he should be stabbed, near the Statue of *Pompey*, and  
 “ in the Sight of his Guards ; and that his Body would  
 “ be abandoned, and not a Man dare to assist him ?  
 “ It is surely then much better, to be ignorant of the  
 “ Evils of *Futurity*, than to know them.”

The *Egyptians*, one of the most inquisitive Nations on Earth, were probably versed in most of the above Methods of Divination, at the Time *Moses* led the *Israelites* into the Wilderness. They had frequently heard him talk of consulting his God ; they had seen him go out, for this Purpose ; and at his Return, had heard him predict Things, which were speedily to come to pass, and the Event always answered to what he had foretold : They were terrified by miraculous Events ; which, as they were above the Power of Man to perform, they probably considered only as some Phenomena in Nature or in Providence ; which, by his Knowledge in Astrology or some of the other Arts of Divination, he was enabled to foresee ; and which he was willing to impose upon them, as a Proof of his acting under the Authority and Influence of Heaven : Filled with these Ideas, no sooner was the Effect of one Prediction over, than they relapsed into Scepticism and a fond Security ; but at last, wearied out by their Sufferings,

ferings, and in some measure convinced in Spite of themselves, they relinquished the Advantage they reaped from the Slavery of the *Israelites*, and gave them Permission to retire out of the Country: but finding, that they had escaped the Power of a formidable Army, and had miraculously cross'd the Red Sea in Safety, while the King and all his Forces were drowned; they were probably conquer'd by the Strength of the Conviction, and convinced that the whole was miraculous, and that God really condescended to foretel Things to come; and that, had their Priests consulted him in the same Manner *Moses* had done, all the Evils which had fallen upon them might have been prevented: The Priests were (doubtless) reproached then for their Negligence; and, to satisfy the Desires of the People, might have been obliged to consult their Gods upon the Mountains, their usual Places of Worship, and to support their Credit with the People by pretended Revelations. It is not improbable, that this might be the first Rise of Oracles; as the moving Temple or Tabernacle of the *Israelites*, in which God was consulted, might spread the Opinion of Oracles amongst the Neighbouring Nations, and give the first Intimation of building a Temple. The Priests and Magi, utterly unacquainted with the Methods and Ceremonials necessary to obtain an Answer to their Petitions, had recourse to several Methods; which served at once to amuse the People, to inspire them with the Idea of their extraordinary Penetration, and to give the Air of Science to the Art of interpreting the Will of the Gods; which they almost always took Care to express in such ambiguous Terms, as to prevent any Dishonour falling upon their Order, by a Contrariety between the Event and the Prediction.

Of all the Nations upon Earth, *Greece* was the most famous for Oracles; and some of their wisest Men have endeavoured, to vindicate them upon solid Principles and refined Reasonings. *Xenophon* expatiates on the Necessity of consulting the Gods by Augurs and Oracles: He represents Man, as naturally ignorant of what is advantageous or destructive to himself, and so far from  
being

being able to penetrate into the Future, that the Present itself escapes him ; ‘ that his Designs may be frustrated ‘ by the slightest Objects: that the Deity alone, to ‘ whom all Ages are present, can impart to him the ‘ infallible Knowledge of Futurity, that no other Being can give Success to his Enterprizes; and that it ‘ is highly reasonable to believe, that he will guide and ‘ protect those, who adore him with a pure Affection, ‘ who call upon him, and consult him with a sincere ‘ and humble Resignation.’ How surprising is it, that such refined and noble Principles should be brought to defend the most puerile and absurd Opinions ! For, what Arguments can vindicate their presuming, to interrogate the most high, and oblige him to give Answers concerning every idle Imagination and unjust Enterprize.

Oracles were thought by the *Greeks*, to proceed in a more immediate Manner from God, than the other Arts of Divination ; and, on this Account, scarce any Peace was concluded, any War engaged in, any new Laws enacted, or any new Form of Government instituted, without consulting Oracles : and therefore *Minos*, to give his Laws a proper Weight with the People, gave them the Veneration of a divine Sanction, and pretended to have received from *Jupiter*, Instructions for his new Model of Government, *Lycurgus* too made frequent Visits to the *Delphian* Oracle : that the People might entertain a Belief, of his receiving from *Apollo* the Platform, which he afterwards communicated to the *Spartans*. These pious Frauds were an effectual Means of establishing the Authority of Laws, and engaging the People to a Compliance with the Will of the Law-giver : Persons, supposed to be thus inspired, were frequently thought worthy of the highest Trust, so that they were sometimes advanced to regal Power, from a Persuasion, “ That, as they were admitted to the “ Counsels of the Gods, they were best able to provide “ for the Safety and Welfare of Man (1).” This high Veneration for the Priests of the Oracles, being the strongest Confirmation, that their Credit was thorough-

(1) *Potter's Antiquities of Greece*, Vol. I. p. 263.



ly established ; they suffered none to consult the Gods, but those who brought Sacrifices and rich Presents to them ; by which means Few, besides the Great, were ever admitted : This Proceeding served at once to enrich the Priests, and to raise the Character of the Oracles amongst the Populace ; who are always apt to despise, what they are too familiarly acquainted with : Nor were the Rich, or even the greatest Prince admitted, except at those particular Times, when the God was said to be in a Disposition to be consulted.

One of the most ancient Oracles, of which we have received any particular Account, was that of *Jupiter* at *Dodona*, a City said to be built by *Deucalion* after that famous Deluge, which bears his Name, and which destroy'd the greatest Part of *Greece* : It was situated in *Epirus*, and here was built the first Temple ever seen in *Greece* : According to *Herodotus*, both this and the Oracle of *Jupiter Ammon* had the same Original, and both owed their Institution to the *Egyptians*. The Rise of this Oracle is indeed wrapped up in Fable. ‘ Two Pigeons (say they) flying from *Thebes* in *Egypt*, one of them settled in *Lybia*, and the other flew as far as the Forest of *Dodona*, a Province in *Epirus* ; where sitting in an Oak, she inform'd the Inhabitants of the Country, “ that it was the Will of *Jupiter*, an Oracle should be founded in that Place.” *Herodotus* gives two Accounts of the Rise of this Oracle ; one of which clears up the Mystery of this Fable : He tells us, ‘ that he was informed by the Priests of *Jupiter*, at *Thebes* in *Egypt*, that some *Phœnician* Merchants carried off two Priestesses of *Thebes* ; and, that one was carried into *Greece*, the other into *Lybia* : that She, who was carried into *Greece*, took up her Residence in the Forest of *Dodona*, and there, at the Foot of an Oak, erected a small Chapel in Honour of *Jupiter*, whose Priestess she had been at *Thebes* (2).’ We learn from *Servius* (3), that the Will of Heaven was here explain-

(2) The Abbe *Sallier* takes this Fable to be built upon the double Meaning of the Word *πελειαί*, which in *Attica* and several other Parts of *Greece* signified Pigeons, while in the Dialect of *Epirus* it meant old Women. See *Mem. Acad. Belles Lettres*, Vol. 5. p. 35.

(3) *Servius* in 3. *Æn.* V. 466.

ed by an old Woman ; who pretended to find a Meaning in the Murmurs of a Brook which flowed from the Foot of the Oak. After this, another Method was taken, attended with more Formalities: Brazen Kettles were suspended in the Air, with a Statue of the same Metal, with a Whip in his Hand (4) : this Figure, when moved by the Wind, struck against the Kettle next it ; which causing all the other Kettles also to strike against each other, raised a clattering Din, which continued for some Time ; and from these Sounds she formed her Predictions. Both these Ways were equally absurd : for, as in each the Answer depended solely on the Invention of the Priestess, She alone was the Oracle. *Suidas* informs us, that the Answer was given by an Oak in this Forest (5) : and, as it was generally believed to proceed from the Trunk, it is easy to conceive how this was perform'd ; for the Priestess had nothing more to do, than to hide herself in the hollow of an old Oak, and thence give the pretended Sense of the Oracle ; which she might the more easily do, as the Distance the Suppliant was obliged to keep was an effectual Means of preventing the Discovery of the Cheat. There is one remarkable Circumstance, relating to this Oracle, yet remaining ; and that is, that, while all the other Nations received their Answer from a Woman, the *Bæotians* alone received it from a Man ; and the Reason, given for it, is as follows : ‘ During the last War between the *Thracians* and *Bæotians*, the latter sent Deputies to consult this Oracle of *Dodona* ; where the Priestess gave them this Answer, of which she doubtless did not foresee the Consequence ; *If ye would meet with Success, ye must be guilty of some impious Action.* The Deputies, surpriz’d (no Doubt, and perhaps exasperated too,) imagining the Priestess prevaricated with them to please the *Pelasgi*, from whom she was descended, and who were in a strict Alliance with the *Thracians*) resolved to fulfil the Decree of the Oracle ; and, seiz-

(4) As this was evidently a Figure of *Osiris*, which was on particular Occasions represented with a Whip in his Hand ; it is an additional Proof, that this Oracle was derived from *Egypt*.

(5) From hence came the Origin of the Fable ; that the Mast of the Ship *Argo*, which was cut in this Forest, gave Oracles to the *Argonauts*. *Banier*, Vol. 2. p. 332.

ing the Priestess, burnt her alive; alledging, that this Action was justifiable in whatever Light it was consider'd: that, if she intended to deceive them, it was fit she should be punished for the Deceit; or, if she were sincere, they had only literally fulfilled the Sense of the Oracle. The two remaining Priestesses (for, according to *Strabo*, the Oracle at that Time had usually Three) highly exasperated at this Cruelty, caused them to be seized; and as They were to be their Judges, the Deputies pleaded the Illegality of their being tried by Women: The Justice of this Plea was admitted by the People, who allowed two Priests to try them in Conjunction with the Priestesses; on which, being acquitted by the former, and condemned by the latter, the Votes being equal they were released. For this Reason the *Bæotians* for the future, received their Answers from the Priests.'

The Oracle of *Jupiter Ammon* in *Lybia*, we have already said, was derived from *Egypt*, and is of the same Antiquity of the former of *Dodona*; and, though surrounded by a large Tract of burning Sands, was extremely famous. This Oracle gave Answers, not by Words, but by a Sign. *Jupiter's* Statue was carried about, in a gilded Barge, on the Shoulders of his Priests; who moved, whithersoever they pretended the Impulse of the God directed them: The Statue was adorned with precious Stones, and the Barge with many silver Goblets hanging on either Side; and these Processions were accompanied with a Troop of Matrons and Virgins, singing Hymns in Honour of *Jupiter*. These Priests refused the Bribes offered them by *Lyfander*, who wanted their Assistance to change the Succession to the Throne of *Sparta*: However, they were not so scrupulous, when *Alexander* (either to gratify his Vanity, or to screen the Reputation of his Mother) took that painful March through the Desarts of *Lybia*, to obtain the Honour of being called the Son of *Jupiter*; for a Priest stood ready to receive him, and saluted him with the Title of *Son of the King of Gods*.

The Oracle of *Apollo* at *Delphos* was one of the most famous in all Antiquity. This City stood upon a Declivity

clivity, about the Middle of Mount *Parnassus*; it was built on a small Extent of even Ground, and surrounded with Precipices, which fortified it without the Help of Art (6). *Diodorus Siculus* relates (7) a Tradition of a very whimsical Nature, which was said to give Rise to this Oracle. ' There was a Hole in one of the Valleys at the Foot of *Parnassus*, the Mouth of which was very strait: some Goats which were feeding at no great Distance, upon coming near it, began to skip and frisk about in such a Manner; that the Goat-herd, being struck with Surprise, came up to the Place, and leaning over it was seiz'd with such an Enthusiastic Impulse or temporary Madness, as prompted him to utter some Extravagant Expressions, which pass'd for Prophecies: The Report of this Extraordinary Event drew thither the Neighbouring People; who, on approaching the Hole, were seiz'd with the same Transports; after which astonishing Prodigy, the Cavity was no longer approach'd without Reverence: The Exhalation was concluded to have something Divine in it; they imagined it proceeded from some friendly Deity, and from that Time bestowed a particular Worship on the Divinity of the Place; they regarded, what was delivered in these Fits of Madness, as Predictions; and afterwards built here the City and Temple of *Delphos*. ' This Oracle, it was pretended, had been possess'd by several successive Deities, and at last by *Apollo*, who rais'd its Reputation to the greatest Height. It was resorted to by Persons of all Stations; by which it obtained immense Riches, which exposed it to be frequently plunder'd. At first it is said the God indifferently inspired all, who approach'd the Cavern; but, some having in this fit of Madness thrown themselves into the Gulf, they thought fit to choose a Priestess, and to set over the Hole a *Tripes* or three-legged Stool, whence She might without Danger catch the Exhalations; and this Priestess was call'd *Pythia*, from the Serpent *Python* slain by *Apollo*. For a long Time none but Virgins possessed this Honour, till a young *Thessalian*, called *Echecrates*, falling in Love with the Priestess, who was at that Time very beautiful, ravish'd

(6) *Strab.* p. 177. (7) *Lib.* 14. pr. 427, 428. (8) *Diod.* 4. 1. her;



her ; wherefore, to prevent any Abuses of the like Kind for the future, the Citizens made a law prohibiting any Woman to be chosen who was not fifty Years old. At first they had only one Priestess, but afterwards they had two or three. The Oracles were not delivered every Day ; but the Sacrifices were repeated, till the God was pleased to deliver them ; which frequently happened only one Day in the Year : at all other Times the Priestess was forbidden to consult the God, under Pain of Death : *Alexander*, coming hither in one of these Intervals, and after many Entreaties to engage the Priestess to mount the Tripod (which were all to no Purpose, she mentioning the Law which deterred her) growing impatient at her Refusal, drew her by Force from her Cell, and was leading her to the Sanctuary ; when, upon her saying, *My Son, thou art invincible*, he cried out, ‘ that he was satisfied and needed no other ‘ Answer.’—Nothing was wanting, to keep up the Air of Mystery, in order to preserve its Reputation and to procure it Veneration : The neglecting the smallest Punctilio was sufficient to make them renew the Sacrifices, which were to precede the Response of *Apollo* : The Priestess herself was obliged to prepare for the Discharge of her Duty, by fasting three Days, bathing in the Fountain of *Castalia*, drinking a certain Quantity of the Water, and chewing some Leaves of Laurel gathered near the Fountain : After these Preparations the Temple was made to shake, which pass’d for the Signal given by *Apollo* to inform them of his Arrival ; and then the Priests led her into the Sanctuary, and placed her on the Tripod ; where upon her being agitated by the divine Vapour, her Hair stood an End, her Looks became wild, her Mouth began to foam, and a Fit of Trembling seized her whole Body : in this Condition she seemed to struggle to get loose from the Priests, who pretended to hold her by Force ; while her Shrieks and Howlings, which resounded through the Temple, filled the deluded By-standers with a Kind of sacred Horror : at last, being no longer able to resist the Impulses of the God, she submitted, and at certain Intervals uttered some unconnected Words ; these were  
carefully

carefully picked up by the Priests, who put them in Connection, and gave them to the Poets, who were also present to put them into a Kind of Verse, which was frequently stiff, unharmonious, and always obscure; this occasioned that Piece of Raillery, that *Apollo* the Prince of the Muses was the worst of the Poets. One of the Priestesses, who was called *Phemonœ*, is said to have pronounced her Oracles in Verse: in latter Times they were contented, with delivering them in Prose; and this, in the Opinion of *Plutarch*, was one of the Reasons of the Declension of this Oracle.

*Trophonius* (who, according to some Authors, was no more than a Robber; or, at most, a Hero) had in *Bœotia*, an Oracle which acquired great Reputation. *Pausanias*, who had consulted it and gone through all its Formalities, has given a very particular Description of it; and from him we shall extract a short History of this Oracle. (9) ‘ The sacred Grove of *Trophonius* (says  
 ‘ this Author) is at a small Distance from *Lebadeia*, one  
 ‘ of the finest Cities in *Greece*; and in this Grove is the  
 ‘ Temple of *Trophonius*, with his Statue, the Workman-  
 ‘ ship of *Praxiteles*. Those who apply to this Oracle  
 ‘ must perform certain Ceremonies, before they are per-  
 ‘ mitted to go down into the *Cave*, where the Response is  
 ‘ given: Some Days must be spent in a Chapel, dedi-  
 ‘ cated to *Fortune* and the good *Genii*; where the Purifi-  
 ‘ cation consists, in Abstinence from all Things unlaw-  
 ‘ ful, and in making use of the cold Bath: the Sup-  
 ‘ pliant and all his Family must sacrifice to *Trophonius*,  
 ‘ to *Jupiter*, to *Saturn*, and to *Ceres*, surnamed *Europa*,  
 ‘ who was believed to have been the Nurse of *Tropho-*  
 ‘ *nus*. The Diviners consulted the Entrails of every  
 ‘ Victim, to discover whether it was agreeable to *Tro-*  
 ‘ *phonius* that the Person should descend into the Cave:  
 ‘ if the Omens were favourable, he was led that Night  
 ‘ to the River *Hercyna*, where two Boys anointed his  
 ‘ Body with Oil: then he was conducted as far as the  
 ‘ Source of the River, where he was obliged to drink  
 ‘ two Sorts of Water; that of *Lethe*, to efface from  
 ‘ his Mind all profane Thoughts; and that of *Mnemo-*  
 ‘ *syne*, to enable him to retain whatever he was to see  
 ‘ (9) *Pausan.* Lib. 9. p. 602, 604.

' in the sacred Cave: he was then presented to the  
 ' Statue of *Trophonius*, to which he was to address a  
 ' short Prayer; he then was cloathed in a Linen Tunick,  
 ' adorned with sacred Fillets; and at last was conduct-  
 ' ed in a solemn Manner to the Oracle, which was in-  
 ' closed within a Stone Wall on the Top of a Moun-  
 ' tain. In this Inclosure was a Cave, formed like an  
 ' Oven, the Mouth of which was narrow; the Descent  
 ' to it was not by Steps, but by a short Ladder; and,  
 ' on going down, there appeared another Cave, the  
 ' Entrance to which was very strait. The Suppliant,  
 ' who was obliged to take a certain Composition of  
 ' Honey in each Hand, without which he could not  
 ' be admitted, prostrated himself on the Ground; and  
 ' then, putting his Feet into the Mouth of the Cave, his  
 ' whole Body was forcibly drawn in. Here some had  
 ' the Knowledge of Futurity by *Vision*; and others by  
 ' an audible *Voice*. They got out of the Cave in the  
 ' same Manner as they went in, with their Feet fore-  
 ' most, and prostrate on the Earth: the Suppliant hav-  
 ' ing ascended the Ladder, was conducted to the Chair  
 ' of *Mnemosyne*, the Goddess of Memory; in which  
 ' being seated, he was questioned on what he had heard  
 ' and seen, and from thence was brought into the  
 ' Chapel of the *good Genii*; where having staid, till he  
 ' had recovered from his Affright and Terror, he was  
 ' obliged to write in a Book all he had seen or heard,  
 ' which the Priests took upon them to interpret. There  
 never was but one Man, says *Pausanias*, who lost his  
 Life in this Cave; and that was a Spy, who had been  
 sent by *Demetrius*, to see whether in that holy Place  
 there was any Thing worth plundering: The Body of  
 this Man was afterwards found at a great Distance;  
 and indeed it is not unlikely, that (his Design being dis-  
 covered) he was assassinated by the Priests, who might  
 carry out his Body by some secret Passage, at which  
 they went in and out, without being perceived.

The Oracle of the *Branchidæ*, in the Neighbourhood  
 of *Miletus*, was very ancient and in great Esteem.  
*Xerxes*, returning from *Greece*, prevailed on its Priests  
 to deliver up its Treasures to him, and then burnt the  
 Temple;

Temple; and, to secure them against the Vengeance of the *Greeks*, he granted them an Establishment in the most distant Part of *Asia*. After the Defeat of *Darius* by *Alexander*, this Conqueror destroyed the City, wherein these Priests had settled, of which their Descendants were then in actual Possession; and thus punished the Children, for the Sacrilege and Perfidy of their Fathers.

The Oracle of *Apollo* at *Claros*, a Town of *Ionian* in *Asia Minor*, was very famous and frequently consulted. *Claros* was said to have been founded by (10) *Manto* the Daughter of *Tiresias*, some Years before the taking of *Troy*. The answers of this Oracle, says *Tacitus* (11), were not given by a Woman, but by a Man, chosen out of certain Families. It was sufficient, to let him know the Number and Names of those, who came to consult him: after which, he retired into a Cave; and, having drunk of the Waters of a Spring, which ran within it, delivered Answers in Verse upon what the People had in their Thoughts, though he was frequently ignorant, and unacquainted with the Natures and Rules of Poetry. “It is said (our Author adds) that he foretold the sudden Death of *Germanicus*, but in “dark and ambiguous Terms.”

*Pausanias* mentions an Oracle of *Mercury* in *Achaia*, of a very singular Kind. After a Variety of Ceremonies, which it is needless to repeat here, they whispered in the Ear of the God, and told him what they were desirous of knowing; then stopping their Ears with their Hands, they left the Temple; and the first Words they heard, after they were out of it, was the Answer of the God.

But it would be an endless Task, to pretend to enumerate all the Oracles: They were so numerous, that *Van Dale* gives a List of near three Hundred, most of which were in *Greece*. Not, that all these ever sub-

(10) *Manto* has been greatly extolled for her prophetic Spirit: and fabulous History informs us, that, lamenting the Miseries of her Country, she dissolved away in Tears; and that these formed a Fountain, the Water of which communicated the Gift of Prophecy to those who drank it; but being at the same Time unwholesome, it brought on Diseases and shortened Life.

(11) *Tacit. Annal. l. 2. c. 54.*

sifted



sisted at the same Time: the Ancient were frequently neglected, either from a Discovery of the Impostures of their Priests; or because the Countries in which they were placed, were laid Waste by War, Earthquakes, or the other Accidents, to which Cities and Kingdoms are exposed. But no Part of *Greece* had so many Oracles as *Bæotia*, where they were numerous, from its abounding in Mountains and Caverns: for, as Mr. *Fontenelle* observes, nothing was more convenient for the Priests, than these Caves; which not only inspired the People with a Sort of religious Horror, but afforded the Priests an Opportunity of forming secret Passages, of concealing themselves in hollow Statues, and of making use of all the Machines and all the Arts, necessary to keep up the Delusion of the People, and to encrease the Reputation of the Oracles.

Nothing is more remarkable, than the different Manners by which the Sense of the Oracles was convey'd. Besides the Methods already mentioned, in some the Oracle was given from the Bottom of the Statue, to which one of the Priests might convey himself by a subterranean Passage; in others by Dreams; in others again by Lots, in the Manner of Dice, containing certain Characters or Words, which were to be explained by Tables made for that Purpose. In some Temples the Enquirer threw them himself, and in others they were dropp'd from a Box; whence arose the proverbial Phrase, *The Lot is fallen*: and, childish as this Method, of deciding the Success of Events by a Throw of Dice, may appear; yet it was always preceded by Sacrifices, and other Ceremonies. In other Temples the Question was proposed by a Letter; which was sealed up, and given to the Priest, or left upon the Altar: the Person, sent with it, was obliged to lie all Night in the Temple; and the Letter was sent back unopen'd, with the Answer. Here this wonderful Art consisted in the Priests knowing how to open a Letter without injuring the Seal; an Art still practised, on particular Occasions, in all the General Post-Offices in Europe. A Governor of *Cilicia*, whom the *Epicureans* endeavour'd to inspire with a Contempt for the Oracles,

sent a Spy to that of *Mopsus* at *Mallos*, with a Letter well sealed up; to whom, as he was lying in the Temple, a Person appeared and utter'd the Word *Black*: This Answer he carried to the Governor, which filled him with Astonishment, though it appeared ridiculous to the *Epicureans*; wherefore to convince them of the Injustice of their Raillery on the Oracle, he broke open the Letter, and shew'd them, that he had written these Words, *Shall I sacrifice to thee a white Ox or a black?* The Emperor *Trajan* made a like Experiment on the God at *Heliopolis*, by sending him a Letter sealed up, to which he requested an Answer: The Oracle commanded a *blank* Paper, well folded and sealed, to be given to the Emperor; who, upon receiving it, was struck with Admiration, at seeing an Answer to correspondent to his own Letter, in which he had written nothing.

The general *Characteristicks* of *Oracles* (says (12) the justly admired *Rollin*) were *Ambiguity* and *Obscurity*: so that one Answer would agree with several different and even opposite Events; and this was generally the Case, when the Event was in the least dubious. *Trajan*, convinced of the Divinity of the Oracle, by the blank Letter above mentioned, sent a second Note; wherein he desired to know, 'whether he should return to *Rome* 'after the Conclusion of the War, which he had then 'in View:' the Oracle answered this Letter, by sending him a *Vine broken*, in Pieces. The Prediction of the Oracle was certainly fulfilled; for, the Emperor dying in the War, his Bones, represented by the broken Vine, were carried to *Rome*: but it would have been equally accomplished, had the *Romans* conquer'd the *Parthians*, or the *Parthians* the *Romans*; and, whatever had been the Event, it might have been construed into the Meaning of the Oracle. Before *Cræsus* invaded the *Medes*, he consulted the Oracle of *Delpbos* on the Success of the War, and received for Answer; that, by crossing the River *Halys*, he would overthrow a great Empire: What Empire? His own, or that of his Enemies? If he conquered *Cyrus*, he would overthrow the *Assyrian* Empire; if he himself were routed, he overthrew

(12) *Ancient Hist.* Vol. 5. p. 25.

his own. Under such Ambiguities they eluded all Difficulties, and were hardly ever in the Wrong: In this all their Art and all their superiour Knowledge consisted; for, when the Question was plain, the Answer was commonly so too. A Man, requesting a Cure for the Gout, was answered by the Oracle, that he should drink nothing but cold Water: Another, desiring to know by what Means he might become rich, was answered by the God, that he had no more to do, but to make himself Master of all between *Sycion* and *Corinth* (13).

VII. *Of ALTARS, sacred GROVES, and SACRIFICES.*

**I**N the most early Ages, *Sacrifices* were made without an *Altar*. As a Testimony of their Gratitude, they offered a small Quantity of Corn or Herbs, or the choicest of their Flocks: This was considered as an Acknowledgement, that all they enjoyed they received from the Hands of God; by this they testified their Dependence; and, by making this public Profession of it, engaged themselves in the Face of the World, to be faithful to him: and indeed nothing could be more capable of ennobling the Mind, and of cultivating Sentiments of the most sublime Gratitude and Respect, than the appearing at these Festivals. But, as *Superstition* gained Ground in the World, the Purity of these Sentiments became sullied: Instead of sitting upon the Grass, they sat upon Skins and Carpets: *Altars* were erected; and the Idolaters at first imitated the simple Manner, in which they had been raised by *Noah*; for the first *Altars* consisted only of Heaps of Earth or Turf, or a rough unhewn Stone: But the Form and Materials insensibly chang'd; there were some square, others long, round, or triangular. Each Feast obtained a peculiar Ceremonial, and an Altar of a particular Form: Sometimes they were of common Stone; sometimes of Marble, Wood, or Brass. The Altar was surrounded with Carvings in Bas-relief, and the Corners ornamented with Heads of various Animals: Some reach'd no higher than to the Knee, others were reared as high as

(13) *Banier*, Vol. 1.

the Waist, while others were much higher: Some again were solid; others hollow, to receive the Libations and the Blood of the Victims: Others were portable, resembling a Trevis, of a magnificent Form, to hold the Offering from the Fire, into which they threw Frankincense, to overpower the disagreeable Smell of the Blood and burning Fat. In short, what had been approved on some important Occasion, passed into a Custom, and became a Law.

As it was customary with the *Egyptians*, to go upon a Mountain to make those astronomical Observations, which were necessary to regulate their Affairs; they there raised Altars, and sacrificed before they came down: there too they planted Groves, to shelter them from the Inclemency of the Weather. At last they became Idolaters; and worshipped the Sun, Moon, and Stars, as the peculiar Residence, or as the Emblems of the Deity: This Worship soon spread amongst the Neighbouring Nations, and from them was conveyed to the most distant. Almost every Nation, after their Example, worshipped on *high Places*, where they chose out the thickest Woods or planted Groves; for Groves were soon considered, as a necessary Part of their Worship, and as the Places most acceptable to the Deity: They considered the Gloomy Shade of thick Trees, impervious to the Rays of the Sun, as having a Tendency to inspire a Kind of religious Melancholy; and they were so linked to Idolatry, that it became highly necessary for *Moses* to forbid the *Hebrews* planting Groves about their Altars, to prevent their falling into the idolatrous Practices of the Nations around them. These Groves lasted for a long Time; in some Countries, even till Christianity banish'd Paganism: they were hung with Garlands and Chaplets of Flowers, and with a Variety of Offerings, in so lavish a Manner, as almost entirely to exclude the Light of the Sun: in them were celebrated all the Mysteries of Paganism, and in them our ancient *Druids* assembled; and they were every where esteemed so sacred, that it was the highest Sacrilege to cut them down (1).

In

(1) *Lucan*, mentioning the Trees, which *Cæsar* ordered to be felled,



In the early Ages of Paganism, the Worship paid to the Gods was exceeding simple. The *Egyptians* offer'd neither Incense nor Perfumes; but green Herbs only, which were gathered and presented as the first Productions of Nature, together with Libations of Water (2): This Simplicity lasted very long; and there are Places, in which it always subsisted. *Pausanias*, mentioning an Altar consecrated to *Jupiter* the most High, informs us, that no living Thing was ever offered upon it, and that they used no Wine in their Libations (3). When Bread came to be introduced instead of Herbs and parched Corn, they then offered Flour and Cakes baked with Salt (4); to which they added Oil, Wine, and Honey; while those Nations, which afterwards fed on the Flesh of Animals, offered Flesh also in their Sacrifices; for, as Part of the Sacrifice was to be eaten by the Priests or the People, there naturally arose a very particular Connection between the Food of Man and the Matter of the Sacrifice: However, the ancient Form was still preserved on particular Occasions. At last the Superstition of Mankind, and unjust Sentiments of the Deity, entirely corrupted the Nature of religious Worship, and subverted the End for which Sacrifices were originally instituted. They entertained a Belief, that the Deity was cruel, rigorous, and inflexible, and delighted in the Miseries of his Creatures: Opinions like these introduced the Offering of human Victims; those horrid Kinds of Sacrifices, which were a Disgrace to human Nature: These barbarous Sacrifices were known even in the Days of *Moses* (5), who thought it necessary to restrain

self, to make his warlike Engines, describes the Consternation of the Soldiers; who refus'd to obey his Orders, till taking an Ax he cut down one of them himself: Struck with a religious Reverence for the Sanctity of the Grove, they imagined, that if they presumptuously attempted to cut down any of its Trees, the Ax would have recoiled upon themselves: They however believed it lawful, to prune and clear them, and to fell those Trees which they imagined attracted the Thunder.

(2) *Vossius* de Orig. & Progr. Idol.

(3) In Att.

(4) This Custom is alluded to by *Horace*, Lib. 3. Od. 23.

(5) *Levit.* xx. 2, 3, 4. *Deut.* xviii. 10. The Children were put into

restrain the *Israelites*, on Pain of Death from falling into a Crime, which before it was possible for them to commit, they must offer the utmost Violence to Nature; and indeed it is surprizing to see, that almost all Nations, who have offered bloody Sacrifices, have in one Age or other offered human Victims; amongst some of whom it was sufficient to banish Humanity (6), while amongst others it was thought necessary to banish both Humanity and parental Affection. Some have imagined, that this horrid Practice arose from an imperfect Tradition of *Abraham's* sacrificing his Son: but, supposing this the Case, it could never have gained Ground, had not the Mind been prepared by such injurious Sentiments of the Deity. However, it was a Practice, which gave a Shock to the Humanity of the best and wisest Heathens; and for this Reason it was of shorter Duration amongst civiliz'd, than amongst Savage Nations; and therefore, as this Practice was a Disgrace to the Pagans, it is also an Honour to those who by the severest Laws sought to abolish it. This cruel Custom amongst the *Carthaginians*, of offering Children to *Saturn* (7), occasioned an Embassy being sent to them from the *Romans*, to persuade them to abolish it: and in the Reign of *Tiberius*, the Priests of *Saturn* were crucified for presuming to sacrifice Children to him; and *Amasis* King of *Egypt* made a Law, that only the Figures of Men should be sacrificed instead of themselves. *Plutarch* informs us; 'that, at the Time of a Plague, the

into the brazen Statue of *Moloch*; which being first made extremely hot, they were there burnt, or rather fried to death.

(6) This is remarkably true of many Nations, but more particularly of the *Gauls*; who, according to *Cæsar*, when any Man was sick, were persuaded that there was no Way to induce the Gods to spare his Life, but to sacrifice another in his Place. Their public Sacrifices were very singular: With Oler Twigs they formed a Figure, resembling that of the human Form, but of a monstrous Size; the Cavity of which was filled with living Men, whom they burnt together: When they could not fill it with Criminals, they made up the Deficiency with innocent Persons. *Cæsar de bell. Gall. Lib. 6.*

(7) These Sacrifices were practised annually by the *Carthaginians*, who first offered the Sons of the principal Citizens; but afterwards privately brought up Children for that Purpose.

' *Spartans*

‘*Spartans* were ordered by an Oracle, to sacrifice a Virgin; but, the Lot having fallen upon a young Maid, whose Name was *Helena*, an Eagle carried away the sacrificing Knife, and laid it on the Head of an Heifer, which was sacrificed in her stead.’ The same Author informs us; ‘that *Pelopidas* the *Athenian* General, dreaming the Night before an Engagement, that he should sacrifice a Virgin to the Manes of the Daughters of *Scedafus*, who had been ravished and murdered; he was filled with Horrour at the Inhumanity of such a Sacrifice, which he could not help thinking odious to the Gods; but seeing a Mare, by the Advice of *Theocritus* the Soothsayer, he sacrificed it, and gained the Victory.’

The Ceremonies used at Sacrifices were extremely different, and to every Deity a distinct Victim was allotted (8): But whatever Victims were offered, the greatest Care was to be taken in the Choice of them; for the very same Blemishes, which excluded them from being offered by the *Jews*, rendered them also imperfect among the Pagans. The Priest having prepared himself during the preceding Night, by Continence and by Ablution; a Herald went before the Procession, crying *Hoc age*; to give the People Notice, that they were to give their sole Attention to what they were about; then followed the *Players* on several Instruments, who, between the Intervals of Playing exhorted the People in the same Manner: The *Priest* (and sometimes the Sacrificers) went before, cloathed in white; and the Priest, besides being dressed in the Vestments belonging to his Office, was crowned with a Chaplet of the Leaves of the Tree, sacred to the God for whom the Sacrifice was appointed: the *Victim* had his Horns gilt, and was also crowned with a Chaplet of the same Leaves, and adorned with Ribbons and Fillets. In *Greece*, when the Priest ap-

(8) *Lucian* informs us, that “The Victims were also different, according to the Quality and Circumstances of the Persons who offered them. The Husbandman (says he) sacrifices an Ox; the Shepherd, a Lamb; the Goat-herd, a Goat. There are some, who offer only Cakes, or Incense; and he, that has nothing, sacrifices by kissing his Right-Hand. *De Sacr.*”

proached the Altar, he cried, *Who is here?* To which the Spectators answered, *Many good People* (9). The Priest then said, *Be gone all ye profane*; which the Romans expressed by saying, *Procul este Profani!* The Victim being arrived at the Altar, the Priest laid one Hand upon the Altar, and began with a Prayer to all the Gods; beginning with *Janus*, and ending with *Vesta*; during which the strictest Silence was observed: Then the Sacrifice was begun, by throwing upon the Head of the Victim, Corn, Frankincense, Flour and Salt; and by laying upon it *Cakes* and Fruit (10); and this they called *Immolitio*, or the Immolition: Then the Priest took the *Wine*; which, having first tasted, he gave to the By-standers to do so too (11); and then poured it out, or sprinkled the Beast with it between the Horns: After this, the Priest plucked-off some of the rough *Hairs*, from the Forehead of the Victim; threw them into the Fire; and then, turning to the East, drew a crooked Line with his Knife along the Back, from the Forehead to the Tail; and then ordered the Servants (12) to slay the Victim; which they had no sooner done, than he was opened, and the Duty of the *Aruspex* began; which was no sooner over, than the Carcass was cut in Quarters, and then into smaller Pieces; and, according to *Pausanias* (13) and *Apollonius Rhodius* (14), the *Thighs* were covered with Fat, and sacrificed as the Part allotted to the God (15); after which they regaled themselves upon the rest, and celebrated this religious Feast with Dancing, Musick, and Hymns sung in Honour of the Gods. Upon signal Victories, or in the midst of some public Calamity, they sometimes offered in one Sacrifice a hundred Bulls, which was called an

(9) Πολλοι χαγαθοι.

(10) All these were not used for every Sacrifice.

(11) This was called *Libatio*.

(12) These inferior Officers, whose Business it was to kill, to imbowel, to flay and wash the Victim, were called *Victimarii*, *Pepæ*, *Agones*, *Cultrarii*.

(13) Lib. 5. p. 192.

(14) In Att. p. 42.

(15) In the Holocausts, the whole Victim was burnt, and nothing left for the Feast.



*Hecatomb*: But sometimes the same Name was given to the Sacrifice of an hundred Sheep, Hogs, or other Animals. 'Tis said, that *Pythagoras* offered up an Hecatomb, for having found out the Demonstration of the Forty-seventh Proposition in the First Book of *Euclid*.

VIII. Of the PRIESTS, PRIESTESSES, &c. of the Greeks and Romans.

**I**N the early Ages of the World every Man was Priest in his own Family; and afterwards, when public Priests were appointed, Kings (as Fathers and Masters of that large Family, which composed the Body politic) frequently offered Sacrifices; and not only Kings, but Princes and Captains of Armies. Instances of this Kind are frequently to be met in *Homer*. When the Ancients chose a Priest, the strictest Enquiry was made into the Life, the Manners, and even the bodily external Perfections, of the Person to be chosen. They were generally allowed to marry once, but were not always forbidden second Marriages.

The *Greeks* and *Romans* had several Orders of Priests; but, as *Greece* was divided into many independent States, there naturally arose different Hierarchies: In several Cities of *Greece* the Government of Religion was intrusted to Women; in others it was conferred on the Men; while in others, both in Concert had a Share in the Management of it. The Priestesses of *Argos* were very famous: At *Athens* a Priestess presided over the Worship of *Minerva*; there was also a Priestess, for *Pallas* at *Clazomenæ*, for *Ceres* at *Catana*, &c. The *Hierophantæ* were very famous Priests of *Athens*; and both They, and their Wives, who were called *Hierophantidæ*, were set apart for the Worship of *Ceres* and *Hecate*; as were the *Orgiophantæ*, and the Women stiled *Orgiasæ*, appointed to preside over the Orgies of *Bacchus*, &c. Besides, the Priestess of *Apollo* at *Delfhos*, who was by Way of Eminence called *Pythia* (1), there belonged to this

(1) Thus the Priestess of *Pallas* at *Clazomenæ* was called *Hesychia*; and that of *Bacchus*, *Thyas*; and in *Crete*, that of *Cybele*, *Melisse*.

this Oracle five Princes of the Priests, and several Prophets, who pronounced the Sense of the Oracle. There were also chief Priests; one of whom presided over a City, and sometimes over a whole Province: sometimes he was invested with this Dignity for Life, and at other Times only for five Years. Besides these, there were chief Priestesses, who were the Superintendants of the Priestesses, and were chosen from the noblest Families; but the most celebrated of these was the *Pythia*.

The Priests of *Rome* enjoyed several very considerable Privileges: they were exempted from going to War, and excused from all burthenful Offices in the State: they had commonly a Branch of *Laurel*, and a *Torch*, carried before them, and were allowed, to ride in a *Chariot*, to the Capitol. *Romulus* instituted sixty Priests, who were to be at least fifty Years of Age, free from all personal Defects, and distinguished both by their Birth and Rectitude of their Morals.—The *Pontifex Maximus*, or High-Priest, was esteemed the Judge and Arbitrator of all Affairs, Divine and Human; and his Authority was so great, and his Office so much revered, “That all the Emperors, after the Example of *Julius Cæsar* and *Augustus*, either actually took upon them the Office, or at least used the Name (2).” He was not allowed to go out of *Italy*; though this was dispensed with, in Favour of *Julius Cæsar*: whenever he attended a Funeral, a Veil was put between him and the Funeral-Bed; for it was thought a Kind of Profanation, for him to see a dead Body.—The *Rex Sacrorum* (3), according to *Dionysius of Halicarnassus* (4), was

*Melissa*. Among the *Athenians*, the inferior Ministers were stiled *Parasiti*; a Word, which at that Time did not carry with it any Mark of Reproach; for it is mentioned in an Inscription at *Athens*, that of two Bulls offered in Sacrifices the one should be reserved for the Games, and the other distributed among the Priests and *Parasites*: These *Parasites* had a Place among the chief Magistrates; and the principal Part of their Employment was, to choose the Wheat appointed for their Sacrifices. *Banier's Mythology*, Vol. 1. p. 283.

(2) *Kennet's Rom. Antiq.*

(3) He was also stiled *Rex Sacrificulus*.

(4) *Lib. 1.*

instituted

instituted after the Expulsion of the *Roman Kings*, to perpetuate the Memory of the great Services some of them had done the State: On this Account the *Augurs* and *Pontifices* were directed to choose out a fit Person, who should devote himself to the Care of religious Worship, and the Ceremonies of Religion, without ever interfering in civil Affairs; but lest the Name of *King*, which was become odious to the People, should raise their Jealousy, it was at the same Time appointed, that he should be subject to the *High Priests*: His Wife had the Title of *Regina Sacrorum*.—The *Flamines*, according to *Livy* (5), were appointed by *Numa Pompilius*, to discharge those religious Offices, which he imagined properly belonged to the Kings: At first there were but *Three* (6), which were chosen by the People, and their Election confirmed by the High-Priest: They were afterwards increased to *Fifteen*; Three of whom were chosen from amongst the Senators, and were called *Flamines Majores*; and the other Twelve, chosen from the Plebeians, were stiled *Flamines Minores*.—The *Feciales* were also instituted by *Numa*, and consisted of Twenty Persons, chosen out of the most distinguished Families: These were properly the *Heralds* of the Republick; who, whenever it was injured, were sent to demand Satisfaction; which if they could not obtain, they called the Gods to witness between them and the Enemy, and denounced *War*: They had the Power of ratifying and confirming Alliances, and were the Arbitrators of all the Differences between the Republick and other Nations; so that the *Romans* could not lawfully take up Arms, till the *Feciales* had declared that *War* was most expedient.—The *Pater Patratus* derived his Name, from a Circumstance necessary to his enjoying the Title; for, that he might be most strongly inte-

(5) Liv. Lib. 1.

(6) The *Flamen Dialis* of *Jupiter*, the *Martialis* of *Mars*, and the *Quirinalis* of *Quirinus*: The First, sacred to *Jupiter*, was a Person of very high Distinction, though he was obliged to submit to some burthensome Regulations and superstitious Observances: His Wife was a Priestess, and had the Title of *Faminica*; and also enjoyed the same Privileges, and was under the same Restrictions, as her Husband. *Aulus Gellius*, Noct. Att. l. 10. c. 15.

rested in the Fate of his Country, he was to have both a *Father* and a *Son* living at the same Time: He was chosen by the College of *Feciales*, out of their own Body, to treat with the Enemy on the Subject of *War* and *Peace*.—The *Epulones* were Ministers appointed, to prepare the sacred *Banquets* at the solemn Games; and had the Privilege of wearing a Robe, like the Pontiffs, bordered with Purple: These Ministers were originally *Three* in Number, to which *Two* were afterwards added, and then *Two* more; till, in the Pontificate of *Julius Cæsar*, they were encreased to *Ten*. The most considerable, of the Privileges granted to the *Epulones*, was one, which they enjoyed in common with the other Ministers; namely, that They were not obliged to make their Daughters *Vestals* (7).

Besides these were the *Salii*, or Priests of *Mars*; The *Phæbades*, of *Apollo*; the *Bassarides*, of *Bacchus*; the *Luperci*, of *Pan*; and several others, who presided over the Worship of particular Deities, each of which had a particular College, and constituted a distinct Community.

*Of the TEMPLES of the Pagans.*

WE have already observed, that Sacrifices and Altars were of a much more ancient Date, than the erecting of *Temples*. The first Worshipers had no other Temple, than the wide Canopy of Heaven, and afterwards the Covert of thick and shady Groves: and these last, in all Probability, were the only Places of Worship; till *Moses* gave a Hint to the World, by erecting the *Tabernacle*; which might have given the *Egyptians* also the first Thought, of Building a House for God. Had Temples been built in *Egypt*, when *Moses* resided there; it can hardly be conceived, but that he would have mentioned them: and, that this moving Temple might have served as a Model for the rest, is the more probable; as there is a near Resemblance between the *Sanctum Sanctorum*, and the *Holy Places* in the Pagan Temples. In that of *Moses*, God was consult-

(7) *Aulus Gellius*, Lib. 1. c. 12.



ed; and none were suffered to enter it, but the Priests: this exactly agrees with the *Holy Places* in the Heathen Temples, where the *Oracle* was delivered.

It was the Opinion of *Lucian*, that the first Temples were built by the *Egyptians*; and that from them this Custom was convey'd to the *Affyrians*, and the People of the neighbouring Countries, *Phœnicia* (1), *Syria*, and others; and that from *Egypt* and *Phœnicia* it passed into *Greece*, and from *Greece* to *Rome*. They all began with little *Chapels*, which were generally erected by private Persons: These were soon succeeded by regular Buildings, and the most magnificent Structures; wherein, even the Grandeur and Beauty of the Building heightened the Veneration for them: They had often *Porticos*, and always an Ascent of *Steps*; while some of them were surrounded by *Galleries*, supported by Rows of Pillars. The first Part, in entering these Temples, was the *Porch*; in which was placed the *Holy Water*, for the Expiation of those who entered the Temple: The next was the *Nave* (2), or Body of the Temple; and then the *Holy Place* (3), which none but the Priests were allowed to enter: Sometimes there was, behind the Building, another Part, called the *Back-Temple*. The *Inside* was frequently adorned with Paintings, Gildings, and the richest Offerings; among which, were the *Trophies* and Spoils of War: But the principal Ornaments were the *Statues* of the Gods, and those of Persons distinguished by great and noble Actions; which were sometimes of Gold, Silver, Ivory, Ebony, and other precious Materials.

The Veneration for these Buildings was carried, by the *Romans* and other Nations, to the most superstitious Excess. Before the erecting one of these noble Edifices, the *Aruspices* chose the Place, and fixed the Time for beginning the Work; for here every Thing was of Importance: They began, when the Air was serene, and the Sky clear and unclouded; on the Limits of the

(1) The first Temple, mentioned in *Scripture*, is that of *Dagon* among the *Philistines*.

(2) *Naos*.

(3) Called *Penetralis*, *Sacrarium*, *Alyum*.

Building were placed *Fillets* and *Garlands*; and *Soldiers*, whose Names were thought auspicious, entered the Enclosure with *Boughs* in their Hands: Then came the *Vestal Virgins*, attended by such *Boys* and *Girls*, as had the Happiness to have their Fathers and Mothers living; and these assisted the *Vestals*, in sprinkling all the Ground with clear Water: Next followed a solemn *Sacrifice*, and Prayers to the Gods, to prosper the Building they were going to erect for their Habitation: This being over, the Priest touched the *Stone*, which was to be first laid, and bound it with a *Fillet*; after which the Magistrates, and Persons of the greatest Distinction, (assisted by the People, with the utmost Joy and Alacrity, in removing this *Stone*, which was extremely large) fixed it for a Foundation, throwing in with it several small Gold Coins, and other Pieces of Money. When these Buildings were finish'd, they were consecrated with abundance of Ceremony: and so great was the Veneration, felt for the Temples by the People, that they frequently, as a Mark of Humiliation, clambered up to them on their Knees; and so holy was the Place, that it was thought criminal for a Man to spit or blow his Nose in them; and the Women prostrated themselves in them, and swept the Pavements with their Hair: They became *Sanctuaries*, for Debtors and Criminals; and, on all Holidays, were constantly decked with Branches of Laurel, Olive, and Ivy.

One of the first Temples, built in *Egypt*, was that of *Vulcan* at *Memphis*, erected by *Menes*. At first it had the primitive Simplicity of all other ancient Buildings, and without Statues (4); but the Successors of this Prince strove to excel each other, in embellishing this Work with stately Porches and Statues of a monstrous Size. There were indeed a great Number of Temples in *Egypt*: but the most extraordinary Thing of this

(4) According to the best Historians, there were no Statues in the ancient Temples of *Egypt*: But this is not at all strange; since *Plutarch* (who has his Authority from *Varro*) says, That the *Romans* were a hundred and seventy Years without Statues. *Numa* prohibited them, by a Law; and *Tertullian* lets us know, that, even in his Time, there were several Temples, which had no Statues.

Kind was a Chapel, hewn out of a single Stone; which, by Order of *Amasis*, was cut out of the Quarries in upper *Egypt*, and with incredible Difficulty carried as far as *Sais*; where it was designed to have been set up in the Temple of *Minerva*, but was left at the Gate. *Herodotus* mentions this Work, with Marks of Astonishment: "What I admire more, says he, than any of the  
 " other Works of *Amasis*, is his causing a House to be  
 " brought from *Eliphantina*, a House hewn out of a  
 " single Stone; which two thousand Men were unable  
 " to remove thither, in less than Three Years: This  
 " House was *thirty-one* Feet in Front, *twenty-one* Feet in  
 " Breadth, and *twelve* in Height; and, on the Inside,  
 " *twenty-seven* Feet in Length, and *seven* Feet and a  
 " half high."

The Temple of *Diana* at *Ephesus* (5) has been always admired, as one of the noblest Pieces of Architecture the World has ever produced: It was *four hundred and twenty-five* Feet long, *two hundred* Feet broad; and was supported by a *hundred and twenty seven* Columns of Marble *sixty* Feet high; *twenty-seven* of which were beautifully carved. This Temple, which was two hundred Years in Building, was burnt by *Erostratus* with no other View, than to perpetuate his own Memory: However, it was rebuilt; and the last Temple was not inferiour, either in Riches or Beauty, to the former, being adorned with the Works of the most famous Statuaries of *Greece*.

The Temple of *Ceres* and *Proserpine* was built in the *Doric* Order; and was of so wide an Extent, as to be able to contain thirty thousand Men; for there were frequently that Number at the Celebration of the Mysteries of the two Goddesses. At first this Temple had no Columns on the Outside; but *Philo* afterwards added to it a magnificent Portico.

The Temple of *Jupiter Olympus*, as well as the admirable Statue of *Jupiter* placed in it, were raised from the Spoils, which the *Elians* took at the Sacking of .

(5) This Temple was accounted one of the Wonders of the World.

*Pisa* (6). This Temple was of the *Doric* Order; the most ancient, as well as the most suitable to grand Undertakings; and on the Outside was surrounded with Columns, which formed a noble Peristyle. The Length of the Temple was *two hundred and thirty* Feet, its Breadth *ninety-five*; and its Height, from the Area to the Roof, *two hundred and thirty*: From the Middle of the Roof hung a gilded *Victory*; under which was a golden *Shield*, on which was represented *Medusa's* Head; and round the Temple, above the Columns, hung *twenty-one* gilt *Bucklers*, which *Mummius* consecrated to *Jupiter* after the sacking of *Corinth*: Upon the Pediment in the Front, was represented with exquisite Art the *Chariot-Race* between *Pelops* and *Oenomaus*; and on the back Pediment, the Battle of the *Centaur*s with the *Lapithæ* at the Marriage of *Pirithous*; and the Brass Gates were adorned with the Labours of *Hercules*: In the Inside two Ranges of tall and stately Columns supported two *Galleries*, under which was the Way that led to the Throne of *Jupiter*. The *Statue* of the God, and this *Throne*, were the Master-pieces of the great *Phidias*, and the most magnificent and highest finished in all Antiquity. The *Statue*, which was of a prodigious Size, was of Gold and Ivory, so artfully blended, as to fill all Beholders with Astonishment: The God wore upon his Head an Olive Crown, in which the Leaf of the Olive was imitated to the nicest Perfection: In his Right-Hand he held the Figure of *Victory*, form'd likewise of Gold and Ivory; and in his Left a golden *Scepter*, on the Top of which was an *Eagle*: The *Shoes* and *Mantle* of the God were of Gold; and, on the *Mantle*, were engraved a Variety of Flowers and Animals. The *Throne* sparkled with Gold and precious Stones; while the different Materials, and the Assemblage of Animals and other Ornaments, formed a delightful Variety: At the four *Corners* of the *Throne*, were four *Victories*, which seemed to be joining Hands for a Dance; and, at the Feet of *Jupiter*, were two others: On the Fore-side, the Feet of the *Throne* were adorned with *Sphinxes*, plucking the tender Infants from

(6) *Pausanias* in *Iliac*. p. 303. & seq.



the Bosoms of the *Theban* Mothers; and underneath were *Apollo* and *Diana*, slaying the Children of *Niobe* with their Arrows, &c. At the *Top* of the Throne, above the Head of *Jupiter*, were the *Graces* and *Hours*. The *Pedestal*, which supported the Pile, was equally adorned with the rest, and covered with Gold: On the one Side *Phidias* had engraved *Phæbus*, guiding his Chariot; on the other, *Jupiter* and *Juno*, *Mercury*, *Vesta*, and the *Graces*: Here *Venus* appeared rising from the Sea, and *Cupid* receiving her; while *Pitho*, or the Goddess of Persuasion, seemed presenting her with a Crown: There also appeared *Apollo* and *Diana*, *Minerva* and *Hercules*. At the Foot of the Pedestal was *Neptune* and *Amphitrite*, with *Diana*, who appeared mounted on Horseback. In short, a woollen *Veil*, died in Purple and curiously embroidered, hung down from the Top to the Bottom. A large *Ballustrade*, painted and adorned with Figures, encompassed the whole Work; there, with inimitable Art, was painted *Atlas*, bearing the Heavens upon his Shoulders; and *Hercules*, stooping to ease him of his Load; the Combat of *Hercules* with the *Nemean* Lion, *Ajax* offering Violence to *Cassandra*, *Prometheus* in Chains; and a Variety of other Pieces of fabulous History. In short, this Temple was paved with the finest Marble, adorned with a prodigious Number of Statues, and with the Presents which several Princes had consecrated to the God.

Though the Temple of *Apollo* at *Delpbos* was greatly inferiour, in Point of Magnificence, to the former; yet the immense Presents sent to it from every Quarter, rendered it infinitely more rich: The principal Value of the former arose, from its containing the Works of *Phidias*; and his Master-piece was really invaluable; but what this Temple wanted, in not containing the Productions of so curious an Artist, was amply made up by a Profusion of Treasure, which arose from the Offerings of those who went to consult the Oracle. The first Temple which was built being burnt, the *Amphictyones*, or General Council of *Greece*, took upon themselves the Care of Rebuilding it; and for that Purpose agreed with an Architect for three hundred Talents,

Talents, which amounts to forty-five thousand Pounds; and this Sum was to be raised by the Cities of *Greece*: Collections were also made in foreign Countries. *Amasis* King of *Egypt*, and the *Grecian* Inhabitants of that Country, contributed considerable Sums for that Service. The *Alcæonides*, one of the most powerful Families in *Athens*, had the Charge of conducting the Building; which they rendered more magnificent, by adding (at their own Expence) considerable Additions, which had not been proposed in the Model.

After the Temple of *Delphos* was finished, *Gyges* King of *Lydia*, and *Cræsus* one of his Successors, enriched it with an incredible Number of the most valuable Presents; and, after their Example, many other Princes, Cities, and private Persons, bestowed upon it a vast Number of Tripods, Tables, Vessels, Shields, Crowns, and Statues of Gold and Silver of inconceivable Value. *Herodotus* informs us (7), that the Presents of Gold, made by *Cræsus* alone to this Temple, amounted to more than *two hundred and fifty Talents*, or 33,500 l. Sterling; and it is probable, that those of Silver were not of less Value: And *Diodorus Siculus* (8), adding these to those of the other Princes, computes them at *ten thousand Talents*, or about 1,300,000 l. (9).—*Plutarch* informs us (10); that, amongst the Statues of Gold, which *Cræsus* placed in the Temple of *Delphos*, was one of a *Female Baker*, of which this was the Occasion: *Alyattus*, the Father of *Cræsus*, having married a second Wife, by whom he had Children; she formed the Design of securing the Crown to her own Issue, by putting a Period to the Life of her Son-in-law; and with this View engaged a *Female Baker* to put Poison into a Loaf, which was to be served up at the

(7) Her. Lib. 1. c. 50, 51.

(8) Diod. Lib. 16. p. 453.

(9) It is impossible to form any tolerable Idea of these Sums, without bringing also into the Account the comparative Scarcity of Gold at that Time; which render'd its real Value vastly greater, than what it bears at present. The Mines of *Mexico* and *Peru* have destroyed all Comparison.

(10) *Plut.* de Pyth. orac. p. 401.

Table of the young Prince: The Woman struck with Horror at the Thought of her bearing so great a Share in the Guilt of the Queen, let *Cræsus* into the Secret; on which the Loaf was served to the Queen's own Children, and their Death secured his Succession to the Throne; which when he ascended, from a Sense of Gratitude to his Benefactress, he erected this Statue to her Memory in the Temple of *Delphos*; an Honour, to which (our Author says) she had a better Title, than many of the boasted Conquerors or Heroes, who rose to Fame only by Murder and Devastation.

*Italy* was no less famous for a Multiplicity of Temples, than *Greece*: but none of them were more noble, or more remarkable for the Singularity of their Form, than the *Pantheon*, commonly called the *Rotunda*; originally consecrated to all the Gods, as it is now to all the Saints; and generally believed to have been built, at the Expence of *Agrippa*, Son-in-law to *Augustus*. This noble Fabrick is entirely Round, and without Windows; receiving a sufficient Degree of Light, from an Opening, admirably contrived in the Centre of the Dome: It was richly adorned, with the Statues of all the Gods and Goddesses, set in Niches: But the *Portico*, composed of *sixteen* Columns of granate Marble, each of one single Stone, is more beautiful and more surprising, than the Temple itself; these Columns being *five* Feet in Diameter, and *thirty-seven* Feet high, besides the Bases and Chapiters. The Emperor *Constantius* the Third stripped it of the Plates of gilt Brass, which covered the Roof; and of the Beams, which were of the same Metal: Pope *Urban* the Eighth afterwards formed of them, the Canopy of *St. Peter*, and the great Pieces of Artillery, which are in the Castle of *St. Angelo*.

The Magnificence of these Structures (doubtless) arose, from a Zeal for the Cause of Religion, and from an ardent Desire of doing Honour to God: For we find, the *Pagan* World (however distinguished by an Opposition in Manners, Inclinations, and Characters) have always been unanimous, in acknowledging a Reverence and Awe of the DEITY, and in paying him  
that

that Homage, which is due from reasonable and dependent Creatures. Unassisted by any other *Revelation*, than that internal Ray of Truth, the Light of *Reason*, which beamed but faintly on weak Minds; they were exposed to frequent Errours, both in the Offices and Rites of Religion, and in the common Duties of Life. At first the Religion of the *Pagans*, being that handed down from the most early Ages, was simple, pure, and unmix'd with any capital Errours; when

*The Voice of Nature was the Voice of God.*

POPE.

In this Simplicity it continued, till mistaken Notions of the *Egyptians* Symbols spread Idolatry through the World, and involved all the Nations in Mists of Superstition; then all became clouded and obscured by a Multiplicity of Forms, Ceremonies, and the most childish Observances. Yet still, notwithstanding all this Degeneracy, a Regard for the essential Branches of Morality was generally kept up in all Ages and Countries. Wherever we turn our Eyes, we find a Reverence for the Deity; we see Altars, Sacrifices, Priests, Temples, or other Places devoted to religious Worship; by which they made a public Profession of an entire Dependance on him, in all their Undertakings and Necessities; and, in all their Adversities and Dangers, the Publick hoped only for Success, as they had his Approbation: His supreme Authority rendered Oaths sacred, and Treaties inviolable; no War was declared, no Battle fought, no Enterprize engaged in, without his being previously invoked; to him they ascribed the Glory of Success, by public Thanksgivings, and by setting apart the most valuable of the Spoils, as his indispensable Right: In their private Affairs, in their Voyages, Journeys, Marriages, Diseases, the Aid of the Deity was still implored; and with Him they began and ended every Repast. Whenever any attempted, by the Subtilties of false Philosophy to root out these Dispositions, others by superiour Strength of Argument vindicated the Cause



Cause of Truth, of Virtue, and Religion: And, though the former gained a few Profelytes, the latter were sure of being countenanced and supported, by public Authority, by the Voice of the People, and the Friendship of all the Wise and Good. But alas! *Superstition* was as sacred, as Truth; and it was as dangerous to attack this, as to attack Religion itself: They were here in Love with Darknefs, and captivated by their vain Imaginations; till the Light of *Christianity* broke through the Shades, and with convincing Evidence shewed them the Way to *Life* and *Immortality*.

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